

*The*

# CHRISTIAN STATESMAN

Founded in 1867  
Jesus Christ Is Civil Governor among the Nations

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Bringing Back the King

Legal Value of the Christian  
Amendment

Monkey Wrenches in the  
League Machinery

Religion and the State

# The National Reform Association

*Organized in 1863*

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

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This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

*"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

## THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

*Published monthly at the offices of the Association at  
PITTSBURGH, PA.—Annual subscription \$2.00*

# THE CHRISTIAN STATESMAN

VOL. LIX

MARCH, 1925

NO. 3

## CONTENTS

	Page
The Banished Book .....	2
Battle for the Book Still On in Ohio .....	4
People of Ohio Tricked .....	6
Notes by the Way .....	7
Jabez Says .....	8
And Martha Says .....	10
The General Superintendent's Message .....	12
Bringing Back the King .....	13
Letter from Egypt .....	19
 OUTLOOK	
The President's Appointments .....	20
Suggested Increase in Cabinet Salaries .....	21
Opium Conference a Disappointment .....	22
Proposed U. S. Mandate over China .....	23
Strained Mercy .....	23
Stresemann Urges Fair Dealing by Germany .....	24
French Thrift and American Profligacy .....	24
Smokers Pay a Heavy Tax .....	26
The Problem of Juvenile Criminality .....	26
Football and Prayer .....	27
Which Shall Go? .....	28
To Teach Aliens Respect for Law .....	28
My Tribute to The National Reform Association .....	29
A Lesson from Paganism .....	30
Importing Criminals .....	31
The Legal Value of the Christian Amendment .....	32
The Ohio Campaign .....	35
 EDITORIAL	
Hope for Germany in New Chancellor .....	36
The Official Protection of Bootleggers .....	37
Straining at Bad Manners and Swallowing Bad Morals .....	38
Our Relation to the Dawes Plan .....	39
France as Debtor and Creditor .....	40
Postal Employees Worthy of Their Hire .....	40
Desperate Propaganda against Sabbath Bill .....	41
Religion and the State .....	42
Monkey Wrenches in the League Machinery .....	43
Disagrees with Mr. Quincy .....	46
Special Correspondence from Mormondom .....	47
Contributed Comment on Blue Laws .....	49
Protestants Get Together .....	50
For Protestant Unity .....	51
The Indulgence for Self Indulgence .....	52
Saint Patrick .....	53
A Great Protestant Conference .....	55
To Stay the Divorce Avalanche .....	56
The Child Labor Amendment Again .....	57
 CURRENT NOTES AND OPINION	
If the Child Labor Law Fails .....	58
Improvement under Prohibition .....	58
Hallowing the Sabbath .....	59
The World Grows Better .....	59
People and Events .....	60
Good Tidings .....	62

Address contributed articles to the Editorial Department; and business communications to the Business Department; The Christian Statesman, Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

Entered as Second Class matter, July 30, 1906, at Pittsburgh, Pa.  
under Act of Congress of March 3, 1879.

# The Banished Book

BY CHARLES ROSS WEEDE

All the books of the world do we teach in our schools,  
Through them all are we bidden to look,  
Through the knowledge of men, where our finite sense rules,  
All the roads that the race undertook,  
All the theories glib, of the wise and the fools,  
That smote at our faith till it shook—  
We study them all, but the Book of our Souls;  
We banish the Almighty Book.

All the codes and the cults of the world do we bring,  
All the learned rigmaroles that are rife,  
All material lores, in an infinite string,  
All the old pagan stores with their strife—  
We into the mills of the intellect fling,  
To whet the mind's edge like a knife;  
In the schools of our land do we teach everything,  
But The Way and The Truth and The Life.

All the ores of the world with their slag and their dross,  
All the iron that earthly minds prize,  
All the lead of old life, the old brass with new gloss,  
The gold of success in new guise—  
We throw into the mill, all blind to our loss;  
Where's the gold of The Great Sacrifice?  
Where the gems for the soul?—the jewels of The Cross?  
And where is The Pearl of Great Price?

We condemn the old monks who kept The Book chained,  
In the dark secrecy of their cells,  
Through the ages while evil and ignorance reigned  
In tyranny's black citadels.  
How much better are we? They kept it within;  
We keep The Book out,—and, today,  
The mightiest chance ever given to win  
The world, we are throwing away!

Our schools have been paganizing the heart  
And the thought and the trend of our time,  
Have emphasized mostly the man of the mart,  
And neglected the Man Sublime.

They have banished The Book of Life's one greatest Art  
From the reach of our youth in its prime;  
Till we're playing today the inevitable part  
Of a Christendom rampant with crime.

Till we build education around The Great Book—  
The curriculum's basis and core—  
We but welcome the smoke and the thunderstroke  
And the vast desolation of war.

Till we build the foundations of man on the Rock  
Of God, the Supreme Governor,  
We deserve but the earthquake of doom, and the shock  
Of destruction on every shore.

Shall we go ahead trying to build a great country,  
By leaving the cornerstone out?  
Can we build character by leaving free entry,  
To gross propagandas of doubt?  
Can we save the fine bloom of our civilization,  
By letting the worm gnaw the bud?  
Can we have a safe world; can we have education,  
By leaving out conscience and God?

The Mohammedan teaches his children one book—  
Only one!—and that the Koran;  
Thus he rivets his soul to an error that shook  
The ancient ages of Man;  
While the Christian teaches his children all books,  
But the Bible—it's under the ban.  
Would you wonder if Infinite Wisdom looks  
With scorn on the folly of Man?

God gave us The Book, and we bear it to lands  
Of the heathen, and give it to them,  
In schools of their children; and none countermands,  
And few are the ones that condemn.  
But here in the midst of the Children of God,  
Where the power of Christendom rules,  
(What stupider dolts on the earth ever trod!)  
We shut The Book out of OUR schools!

# Battle for the Book Still on in Ohio

## Loyal Friends of the Bible Are Fighting for Recognition

On Tuesday, February 10, 1925, the Schools' Committee of the House of Representatives of the Ohio legislature met in Columbus for consideration of a bill to provide for Bible reading in the public schools of the state.

The measure had been introduced in behalf of The National Reform Association by Hon. Ross D. Buchanan of Carroll County.

Friends of such a law were at the Committee in force; and also from other quarters there was presented a tactical intervention with possible opportunity to effect delay and confusion.

A substitute was offered but, after all, it was such a splendid assertion for Religion in the State and such a distinct maintenance of the fundamental doctrine of separation of Church and State, that Representative Buchanan and his battalion of supporters accepted the substitute and carried it through the Reference Committee of the House, and made it the special order for legislative consideration on Tuesday, February 17. It is believed that the bill can be passed by both Houses; and if it so pass, there is full assurance that the Governor will sign and that it will become the law of that great Christian commonwealth.

Congratulations and blessings are invoked upon the brave and able men who have brought this measure to its present point of progress. They have fought valiantly and with a skill which has outmatched all the intrigue of the opposition.

In Committee the vote was as follows:

Aye: Ault, Evans, Buchanan, Linton, Cross, Cotton, Forney, Humes, Fair, Smith, Hazard and Wise. Nay: Williams, Norton and Wynn. Absent: Tallentire and Finnefrock. Not voting: Fox and Orton.

The full text of this new measure reported by the Committee on Schools, endorsed by the Reference Committee, and made special order for legislative consideration, is as follows:

Section 1. The Holy Bible shall be read or caused to be read, without sectarian comment, at the opening of every public school on every school day, to an average extent of at least ten verses, by the teacher in charge.

This section shall be so construed as to mean that the Bible shall be read to all students of all classes in the public schools, except as provided in the following section.

Section 2. If any board of education passes a resolution that week day religious instruction of the pupils be arranged in or in connection with its schools, the requirements of the above section shall not apply to those schools of that district in which such instruction is made available.

Section 3. Pupils above the fourth year shall be required to learn the Ten Commandments.

Section 4. The superintendents and principals in charge of schools shall be responsible for making any arrangements necessary to make the requirements of the three sections above possible; and they shall see that all teachers are advised of their duties under this act. Any superintendent, principal or teacher, who refuses to perform his duty under this act, shall be brought before the board of education or its designated representatives, for such

discipline as may be necessary to bring about the performance of his duty in relation thereto.

The glory of the bill is that it begins with an unqualified recognition of God's Holy Word as an essential for all the schools of Ohio and as a basis for all religious instruction. The mandatory provision could scarcely be improved. And the requirement that pupils shall learn the Ten Commandments is equally clear.

Under the second section, provision is made for independent action by a local board of education which can adopt measures for religious instruction in, or in connection with, the public schools; and where such plan shall be adopted by the local board, *and where the religious instruction thereunder is made available to the pupils*, the mandate of the first section does not apply. But it is to be noted that any local board of education must adopt a definite resolution and make definite arrangements for religious instruction, and must have a plan under which such religious instruction is available to all the pupils. It is inconceivable that any honorable and trustworthy board would fail to observe the mandate which is the evident intention of the bill, or that any board could fail to make the Holy Bible the center of religious instruction in such classes or schools.

We offer the fullest commendation of Representative Buchanan and the other splendid Christian patriots who have led so bravely and so wisely and who evidently have been themselves led by the Holy Spirit. We commend to the Christian people of Ohio the most united and loyal support in behalf of the fight which their representatives are making, and which their senators will make, to win for God's Word its proper place in the public schools. And to this holy crusade The National Reform Association will give all the assistance which is within its power.

Of one thing the citizenry of Ohio ought to be informed. The opposition to Bible reading in the schools usually assumes, and falsely, that the reading of God's Word in the public schools makes a union of Church and State. Nothing could be more erroneous. The teaching of religion by the State separates Church and State. And it is the only effective way to make and maintain such separation.

We want no Church in the State. We want Religion in the State. In this enlightened age no one needs to confuse the two things, Church and Religion. The State has a right and it has the supreme duty to be religious. It owes its submission to the Lord of all; it can pay that submission best when it is permeated for itself by the religion of the King. In this is no sectarianism whatever; in this there must be no ecclesiastical interference—and any attempt at such interference would be resented. All the children of this Christian land are entitled to learn in the schools of this Christian land the truths which are set forth in God's Holy Word.

The nation was founded upon the Bible; and the children have a right to know what that foundation is. It is our strength. It is our hope of perpetuity. It is our assurance of approval and blessing from on High. Without such teaching, our citizenry—now in the making—becomes a menace instead of a security.

It would be a mute inglorious ending if—after such a brave start—Ohio should permit the opposition to win; against the welfare of Childhood, the security of the State, and the reverence of God's Word.

At this writing the fate of the Bill cannot be foretold. But its friends are hopeful and prayerful.

Ohio is now to choose.

# People of Ohio Tricked

## And Their Righteous Resentment Is Aroused

By a parliamentary trick, most unworthy and undignified, the Buchanan mandatory bill for the reading of the Bible in the public schools of Ohio was defeated in the House of Representatives, on the 17th day of February, 1925.

Word to that effect comes by wire and newspaper, just as this magazine is going to press.

The upholders of God's Holy Word for the youth of the land must not take any discouragement. Already steps have been taken, to procure the introduction of a similar measure in the House, and one of the same text or like tenor in the Senate of Ohio; The National Reform Association has enlarged its activities for a campaign, and proposes to wage a battle which shall bring the truth before the voters and shall impress the legislature by the popular will.

Here is the story in brief:

The original bill was presented by Ross P. Buchanan, in behalf of The National Reform Association. It went to the schools committee of the House. There a substitute was offered, the text of which is printed in another part of this magazine. That substitute was accepted, reported out by the Schools Committee, endorsed by the Committee on Reference, and placed as a special order for consideration in the House, for Tuesday, February 17.

When the hour for the special order arrived, a substitute was offered. The distinctive feature of this measure was the proposal to create a state board to prescribe a course of Bible study. The

instant, if not the intended, effect was to antagonize the mandatory law; for, in a parliamentary sense, the proposed substitute became an amendment, and the offering of such amendment gave an opportunity for Mrs. J. C. Ott of Mahoning County, opponent of the Bible bill, to move that the amendment be tabled. Her motion carried by the votes of friends of the Bible bill, who gave their support under a misapprehension. They thought they were merely killing the amendment. The speaker ruled that this tabled the original bill as well as the substitute bill.

Efforts to get reconsideration were unavailing.

The foes of the Bible in the schools were exultant; but the friends are now thoroughly aroused.

They have a double fight on hand. And it ought to enlist all loyal citizens of the state. First, there should be a campaign in behalf of the Bible in the schools. And second, there should be a flaming exposure of the tricks by which legislation is made or defeated in the State of Ohio.

An analysis of the vote shows that the House of Representatives, probably expressive of the will of the electorate, is strongly in favor of the mandatory law. When that will can be overcome by a cheap trick, and when politicians resort to such cheap tricks to subvert the will of the citizenry, it is time for all the loyalty, all the pride, and all the sense of security of the state, to be aroused in unified opposition to the nefarious methods leading to such fatal results.

## Notes by the Way

The Lord enlightens your mind; but you have to grit your own teeth.

Having slain Glenn Young, Bloody Herrin can now cut another notch on her ghastly gun.

Ford will not run his railroad on Sunday, but many a man runs a Ford on the Sabbath.

If General Mitchell gets before a court martial he may tell some things we all want to know.

If the Administration keeps on, we shall have our debts paid before our Allies can come up with their reinforcements.

Balto the dog "mushed" on because his master spoke. And a lot of Christians mush backward even while the Master is calling.

Some of the congressmen whose favorite exercise is rolling the pork barrel are very sarcastic about Coolidge and his economical hobby horse.

Asking the Lord to bless the nation while you are doing your selfish worst to condemn it, is about the final degradation of futile hypocrisy.

It is weepingly sad that Washington inaugurations should have their dazzle dimmed, just when women governors were getting ready to participate.

New York theatrical managers admit that good plays will pay as well as rotten ones; only no one wants to take a chance until all other managers agree not to steal away his smut.

This Phantom Finn must be advised that Americans expect him to beat his own record every day, until he shall be running a mile in nothing flat.

The country is suffering from too much high-power in the wrong place—high-power beer, high-power automobiles and high-power pistols, all impelled by low-power conscience.

Governor Donahey's son is a wise child, knowing his own father. The boy got in jail for speeding, and his comment was: "I deserved it, and Dad won't help me out."

That prize fighter got rid of his own eight wives by divorce. He couldn't divorce the ninth, for she was another man's wife; so he killed her—and he gets a year in jail. And this is the way marriage and murder adorn our civilization.

### STORY OF THE MONTH

A member of a bonding company told this:

A young woman who had embezzled several thousands of dollars from her employer, was closely questioned in behalf of the company, which had given a heavy bond for her honesty.

"How could you become a thief—you, a person of such good family and such fine reputation?", she was asked.

Her answer ought to sting the conscience of some of our business men.

"Well, I helped my boss to juggle his figures to beat the income tax; and I thought that, if he could steal from the Government and get away with it, I had a right to get mine."

## Jabez Says

A few days ago, appointment to duty led me into a meeting with one of the very great men of our country. Present also was someone else not nearly so great.

Of the two, the lesser man was the more arrogant. The greater seemed to be humbly proud that he could be the servant of all.

In my mind I carry the consoling thought that the great man knows something of human stature and a great deal of human service. When I think of the other, I remember the old story of Philip of Maeedon, who boasted to Archimedes the philosopher, of the greatness of the king and of his conquering power by land and sea. And Archimedes told him to go out into the sunshine, along with his fellowmen, and to measure his shadow under that mighty light. It would be no longer than that of a peasant.

Some of us mortals, puffed to vast proportions by our own pride, ought to reflect upon the shadow which we cast. It is no longer than that of another man. All of mere self is as fleeting as the shadow which fades when the darkness comes.

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When Chancellor Luther, of the present German republic, was making his first speech before the Reichstag, one of the communist group in the chamber cried out to him, "Little Monk, Little Monk, you've started a rough road." These are the exact words applied to the great Martin Luther, by an onlooker at the Diet of Worms, when Luther began his stupendous work of carrying the Reformation to the mountain heights of splendor.

What Chancellor Luther of Germany may do, or fail to do, is for a later

commentator or for the historian. But the rough road that the "Little Monk" of Wittenberg traveled, is now before the eyes of humanity, illumined by God's almighty purpose for the world.

A rough road indeed for Luther; but oh, what a road of glory for the human race!

Except for the purpose of God in its inspiration and for the work of the "Little Monk" and others who were impelled upon that rough road, there would have been no religious freedom and no political liberty. The "Little Monk" and his kind led humanity out of the cavern of ignorance and the abyss of tyranny, into the dazzling light of God's day for the human race.

"Little Monk, Little Monk," it was indeed a rough road. But it led to eternal fame. And so our little monks of today, in their fight for social justice, in their contest against the world, the flesh and the devil, to establish the Kingship of our Lord Jesus Christ over all the institutions of man—these "Little Monks," too, are entered upon the rough road. But before them is immortality.

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Many a man has to fight all the demons of hades to get religion, and all the cooties of earth to keep it.

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Touring the country in the one kind of special car I now enjoy—the trolley car—in company with the man and brother and the prospective brother with his numerous progeny from overseas, I had to make a rather long wait at a junction point. The pangs of hunger drove me to a restaurant with gilded sign which read: "De

Luxe Lunch." When I went in and asked for the bill of fare, a greasy man behind the counter said: "We got hot weinies today, but that's all we got." Over his head and around the walls hung various signs, "Hot Dogs." Not caring for that anonymous meat in a Chinese casing, I refrained and fell to feeding upon ruminations. How like this was to the high sounding pretense and the false front which so many people, including some Christians, present to the world! Superficial promises of magnificence and macerated performances! I could have philosophized this way by the hour, until gloom would have enshrouded me in its seven sable veils.

And just then a smiling woman came forward and said: "Mebby you don't like our hot weinies, huh? I know American food. I gives you tea, toast and eggs if you want, huh?" And that fat little fairy prepared as sweet tasting a luncheon for me as I ever ate at Delmonico's.

My body being fed, my mind quit growling. So as I journeyed on, I took up the little thread of reflection where it had been dropped and concluded that one must look deep and still deeper to find all the truth. Behind the vain show may be some disappointment in human nature; but wait, give a smile for a smile, and show some consideration, and perhaps from inner rooms or from greater depths will come the real answer to your quest.

And, furthermore, I reflected that ever, behind helpless and unresponsive Man, is standing the helpful and responsive Woman of the race.

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To help me keep my cheerfulness and my faith in the goodness and the sweetness of humanity, about two days a week I read the newspapers to find generous and just and even chivalrous stories.

Yesterday the two choice bits which I found were these:

No. 1. Enos F. Hann, eighty-one years old, of New Jersey, a veteran of the Civil War, had been injured by an automobile owned and driven by a rich man. The dear old veteran lay in the hospital for three weeks.

Of course the lawyers had a beautiful case, and they wanted him to bring suit. Hann insisted upon settling out of court for \$1,000, which he said would cover all his expenses. And, in giving his reasons, he said that he feared that the jury might be prejudiced in his behalf, because of his age and his service in the Civil War, and might render too large a verdict if he brought lawsuit and demanded damages.

Say, some of those fine old boys who went down and saved the Union had the right kind of stuff in them; and old age does not degenerate that patriot blood!

No. 2. James Wallace, a platform guard in a New York subway, found a purse containing nearly \$1,600 in cash.

Wallace is a Scotchman who was wounded in the World War. He is working in New York to get the money to bring his wife and two children from his native land. When he picked up the purse and found its rich content, he thought how easy it would be to bring over the wife and bairns. Then he thought of what the disaster and loss might be to someone who needed the money more than he. Wallace turned it over to the subway office, and very soon it was claimed by a woman for whom it constituted a sole factor of safety for her old age.

The poor understand the poor; and out of the total of her little store, the woman insisted upon leaving \$200 for Wallace with her prayers and her gratitude.

Oh, it's a good world after all!

# And Martha Says

"I deserted, but I have paid bitterly." So says Paul Grappe, a deserter from the French army, who, now that an amnesty has been declared, has resumed his own identity, after ten years of masquerading and hiding. He disguised himself as a woman, and spent the first two years practically in seclusion, accustoming himself to a woman's dress and mannerisms. And he says, of a later period, "I passed my mother twenty times on the street, and she did not recognize me." The details of the story make it plain that Grappe's ten years as a fugitive must have been far more irksome and painful than they would have been, if they had been spent in the required service to his country. He sums it up: "I deserted, but I have paid bitterly."

It is a pointed example of an inexorable fact.

The deserter from duty always pays—sometimes dramatically and openly, sometimes in more commonplace and obscure fashion—but, always, he pays.

Perhaps that is trite to you. Most of us recognize the great law of compensation.

But there is a facet of that truth, of which we are not so readily conscious. The payment is not long deferred—is not collected only in the great hereafter; it begins in this very vivid present life. We can not throw off the weight of duty—duty to family, to country, to God, without laying upon ourselves a worse and heavier burden—a burden of fear, regret, self-contempt and the contempt of others.

I suppose the devil wouldn't be the devil, if he were honest. But, of course, he isn't. He is the father of lies. And one of his most effective deceptions is the promise he gives us, that we will find pleasure in doing his

bidding. Then, when we yield obedience to him, we learn that his rewards are dead sea fruit that turns to dust and ashes in the mouth.

We can't cheat for happiness, and win. We can't escape both duty and penalty.

The faithless French soldier says, "I deserted, but I have paid bitterly." And the Book says, "The way of the transgressor is hard."

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A twenty year old Michigan girl has "cleaned up" \$30,000 of dirty money in a year of bootlegging. She has been arrested and sentenced to a brief imprisonment; but she has the \$30,000. After recounting her exploits, she said airily, "Now it is all over, except the twenty days in jail."

That looks like a contradiction of the idea which I have just expressed in the preceding article. Apparently, Mary Moss isn't going to pay very adequately for her violation of obligation to country and law and morality. But she is young, and life is long. And, somewhere along the road, a hi-jacker is lying in wait for the girl bootlegger—a logical, self-inflicting penalty much more severe than the one imposed by human law.

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Other and better motives failing, parents may be moved by the instinct of self-preservation, to discipline their offspring. With newspapers full of stories of youngsters killing their parents or grandparents or other older relatives, in order to have freedom and money to pursue their hectic pleasures, it may occur to the guardians of youth that they would better take some precautionary measures.

But discipline can be enforced only by intelligence and character. And, as

some parents have neither, it might be a helpful suggestion that, along with the nightly chores of winding the clock, putting out the milk bottles and the cat, etc., the older people disarm and handcuff all the members of the family who are still of tender age.

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No one believes anything these days unless it is certified by a scientific expert. Then it is law and gospel.

So I am always pleased when such an authority approves some basic, homely truth that might be demonstrated by good common sense, but which we would hardly dare accept on such undistinguished sponsorship.

Miss A. L. Marlatt, director of home economics at the University of Wisconsin, said lately, before a meeting of the Congress of Mothers in New Jersey, "The old-fashioned home, maintained for the family group and not as a scientific sanitary machine, surpasses all modern schools for the proper training of the young."

Here is a woman who evidently has not been "educated beyond her intelligence." She voices something that those of us who were raised in the ideal old-fashioned home, know to be true.

Home making can never be a laboratory process.

And no domestic science course can ever equal a good mother's training in loving service, as an equipment for wifehood and motherhood.

---

I'm glad that theatrical producers and movie magnates have a money sense even if they haven't any moral sense. Because it is beginning to percolate to their intelligence—via the pocket, their one sensitive nerve—that the mass of the American public is clean, and that it likes clean entertainment.

I have just seen a bill board ad for a big musical show, in which the strik-

ing line was "A thousand laughs and not a single blush." And recently I have heard of other instances where amusement purveyors have decided to eliminate vulgarity—and worse.

Now I'd like to think these people want to be good for goodness' sake, but I can't, just yet—not after the depravity that they have manifested in late years. No, I fear it is simply that, stupid as they are, they have at last found that vileness doesn't pay in the long run. More than one expensive venture of stage and screen, that depended on indecency for its appeal, has gone on the rocks in the last few years. The great and lasting successes of the stage have been wholesome and beautiful things like Rip Van Winkle, Shore Acres, The Little Minister, Peter Pan, and The Old Homestead. And probably many of you can recall movies of good moral tone, that have enjoyed a steady and lucrative popularity.

I'm glad that most of our people have a rather active moral sense. And I'm glad that theatrical producers and movie magnates have a very active money sense. Who knows? They may, after a time of practicing decency—even under compulsion, develop a conscience.

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One last note of optimism.

There is a girl who does not want to go into the movies.

Fifteen year old Iris Bennet of Hollywood, California, had a luxurious home; met many screen celebrities; and had been offered parts in the movies. But she wants to work—really work. And she loves babies. So she ran away from home and took a place as nurse-maid. After a brief time of happiness she was found and taken back.

But I'm hoping that, in due time, Iris may have both work and babies.

And may her tribe increase!

# The General Superintendent's Message

## The National Reform Association—What Is It?

*It is a movement.* As such, a series *the foundation of the National Reform Movement.* of conferences, deliverances, publications, programs and the like, are constantly being used: all these tending toward one great objective—the creating and crystallizing of public sentiment in behalf of Christian civil government. Existing organizations, largely within the pale of the church, are utilized in accomplishing the end sought.

*It is a Christian movement.* It originated sixty-two years ago in the hearts of a few devoted Christians, from eleven denominations, who clearly saw that our political ills were the result of failure to recognize Christ as Lord in civil life. Individuals and churches had honored Christ as Priest and Prophet, but even they had not sensed the equally great truth that he is "*Lord of All.*" According to the Scriptures, Christ's Kingship is universal and is the direct result of His atoning death: "He . . . became obedient unto death; wherefore God hath highly exalted Him, and given Him a name which is above every name; that every knee should bow, and—every tongue confess that Jesus Christ is Lord." Christ died for sinners, and God exalted Him to universal dominion for His sacrifice: this is the teaching of the Inspired Word. Other movements are oftentimes superficially Christian; they touch the periphery of the circle of Christian truth. This centers in Christ, the Son of God, and in His vicarious work. *The Deity and the blood atonement of Christ are*

*It is a citizens' movement.* Churches and denominations have officially endorsed the organization, and it represents them in the civic sphere; but the movement is primarily one of Christian citizens. Christian leaders have long recognized the difficulty of securing united action by churches, as such; also, they realize the limited political field of all ecclesiastical organizations. On the other hand, citizens of like mind can and will accomplish needful changes in our body politic. Slavery was abolished, the saloon was outlawed, and women were given the ballot, by the united action of Christian citizens. It will be so in bringing this nation and all nations to an acknowledgment of Christ as King.

*The National Reform Association is pioneering the way.* Our nation is rapidly approaching the decisive period when it must declare itself more fully regarding Christ's right to reign, and the place His Word is to have in our civil life. The enemies of Christian civil government will not let us have peace; the alternatives are either to make our Government more definitely Christian or to see it increasingly secularized. *The bulwark of secularism is our secular Constitution;* it must either be made entirely Christian or Christianity will cease to be "the common law of the land." "In God we trust," must come to mean, "In Christ, we live and move and have our being as a nation."

# Bringing Back the King

BY W. I. WISHART



REV. WILLIAM I. WISHART, D.D.

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That is an impressive story which is related in Hebrew history, about the message which David the king sent to the elders of Israel. He had been driven from his throne by the rebellion of Absalom. But the rebellion had utterly failed, and Absalom had been killed. Now the old king waits on the farther side of Jordan, for the leaders in Judah to invite him back to his

place and throne. They have been slow to move in the matter; and the king sends to them, by the hand of the friendly priests, the searching question, "Wherefore then are ye the last to bring back the king?" There will be few to question the statement that Jesus Christ does not have His rightful place in the civic life and the political organization of our country. Is it not

a fitting time to address to the statesmen and legislators and political leaders, the old question, "Why speak ye not a word of bringing back the king?"

There is no statement, perhaps, to which there would be more ready consent than to this, that Jesus Christ holds a kingly relationship to men and their institutions. In the Christian atmosphere of this twentieth century, one does not need to argue that all power in heaven and in earth is in the hand of the God-man. If we should sit in Pilate's judgment seat as of old, and should ask his question—"Art thou a king, then?", we would hardly be permitted to await a reply from the meek and lowly Prisoner. A thousand voices would answer: "He is a King, born to this end, come into the world for this very purpose."

The universal sovereignty of Jesus is involved in His Saviourship. How shall He be the Saviour of the world, unless He have control over the world? How shall He be the "Head of all things to the Church," unless the government actually be laid upon His shoulder?

If I understand the voices of prophets and psalmists, the most distinctive part of their testimony is the royal note. They regard themselves as the heralds that go before the King. If I interpret truly the spirit of the apostles and missionaries, they have gone out with the conviction that it is their mission, not only to get men to trust Jesus as Saviour, but to acknowledge Him as Master, to do whatsoever He hath commanded. If I consult the churches about the Mediator, however they may differ in their creeds, they all unite to sing:

"Bring forth the royal diadem  
And crown Him Lord of all.

There is, indeed, no sentiment among the churches that awakens more immediate

response or provokes more general enthusiasm than this, that He who bore the cross should wear the crown; that He who died for the world, should reign over the world; that He who humbled Himself, should be highly exalted. The creeds, the prayers, the songs of the church universal are filled with declarations of the authority and Kingship of Jesus.

Now, of course, it is the very simplest of logical deductions to say that, if Jesus Christ is made Head over all things, He has immediate authority over those great moral entities, the nations of the earth. It must be He, by whom "the powers that be" are ordained; it must be the Incarnate Word, by whom "kings reign and princes decree justice." If Christ is Lord at all, He is Lord of every part; and this big moral entity which we call the State is a most important part in the sum total of things. I know of no sort of logic by which it can be affirmed that Jesus Christ is Sovereign Ruler over all persons and things, and yet that he has no kingly relationship to those distinctly accountable moral personalities, the nations. Once the universal Kingship of the Mediator is affirmed, there is no possible place to stop, short of the conclusion that our American republic has a King, that back of congresses and presidents and constitutions stands that Great Dear Person, with the sceptre of authority in the hands that were wounded, and with the crown of sovereignty resting on the brow that was marred by the crown of thorns.

So I raise the question whether it is not the duty of nations in general, and of this Christian nation in particular, to acknowledge the King! Is it not high time that we do something about bringing back our King? Should there not be a formal acknowledgment on the part of the nation, that Jesus Christ is the source of its authority?

Is it an unreasonable thing which we urge—that there should be a recognition of Christ in the Constitution of the United States? Is it right that a nation, in its fundamental and constitutional declaration, should be entirely silent as to the source of its authority? Does it not seem something very much like disloyalty, if a great Christian people refuses to recognize the Divine source of political authority, and to accept the Bible as the standard of the nation's moral procedure?

And yet I find in the written Constitution of our republic, the instrument that is supposed to express what is most vital to the nation's life, no acknowledgment of any authority higher than that represented by the phrase, "We, the people." The Constitution of the United States is voiceless and dumb, concerning any source of power higher than that of the people—unless it be in the "Anno Domini" with which the instrument is dated.

This is no plea for a union of Church and State, or for any indefiniteness regarding the relation of these two separate and distinct institutions. This is a plea for the State to be religious. For, to be religious is to have right and friendly relation to God. Religion is that which "binds back" to God. An individual is religious when he has come into proper and friendly relations with the Most High. And a nation is religious when it acknowledges God as the source of wisdom and power within the sphere of the nation's life. A nation can make such acknowledgment of God and of His Word, without in any way subordinating itself to the Church. Religion, the acknowledgment of relationship and duty toward God, is not, and never has been, confined within the limits of that institution which we call the Church. The family should be religious. The schools should be religious. And—above all—the nation, for its own sake, should ac-

knowledge the supreme authority of the Lord and of His Word in the sphere of political action.

But someone will ask, "Why should there be such formal recognition of Jesus Christ as the source of authority, and of His Word as the moral law of the land? Of what practical value would such acknowledgment be?"

Many answers suggest themselves.

First, there should be such recognition in order that the nation may get square with itself.

By that, I mean to say that the nation should make its profession correspond with its life and history. We have but little patience with the individual who acts in one way, and talks in quite another. The formal avowals of the life ought to correspond with its realities.

But, while this nation knows no God so far as its Constitutional declarations and formal avowals are concerned, it is, as a matter of fact, a Christian nation in its life and history.

He is blind who reads our history, even in the most casual way, and does not discover that, from the first, ours has been a Christian nation. It was born in a solemn Christian compact. It was cradled under the Banner of the Cross. Its first lullaby was a Psalm, sung to the accompaniment of the ocean's roar and the shrill treble of the winds playing though the rigging of the Mayflower. It has grown and flourished under the aegis of the Christian Faith. The Colonial charters and constitutions and agreements breathe the spirit of that old Mayflower Compact, "For the Glory of God and the advancement of the Christian Faith." The Continental Congress started upon its memorable work with a solemn appeal to God, and the reading of the thirty-fifth Psalm. The years of our history have been marked by the enactment of Christian laws; by the establishment of Christian institutions;

by the recognition of the Christian religion in many state constitutions; by putting the Bible into the public schools; by national days of prayer in times of stress and danger; by the annual Thanksgiving Proclamation; by placing chaplains in the two houses of Congress, in the Army and Navy, and in public institutions; and by many legal decisions, culminating in that declaration of the United States Supreme Court: "This is a Christian Nation." By these and many others, it is declared to all the world that, in the great American republic, Christ and Christianity have been vital and essential elements in national development.

Now the Constitution of the country ought to express what has been vital in the nation's history and progress. It ought to be true, true to the nation's real character, so that one might look into the Constitution and discover the deepest and most essential factors in our national life. And because the Constitution of the United States has no acknowledgment of Christ or Christianity, it is so far inadequate. I hold that the nation ought to get square with itself, by bringing its constitutional declaration into line with its life.

An old story is often related, in which the colonel of the regiment sharply ordered the color-bearer: "Bring that flag back to the regiment." The colonel received an equally sharp reply: "Bring that regiment up to the flag." But our situation in this country is the other way around. The regiment is quite ahead of the flag; the life of the nation is far in advance of its constitutional professions. What we are asking is that the flag be brought up to the regiment.

Secondly, there should be a national acknowledgment of Jesus Christ and of the Christian Bible, in order that we may have our system of morals clearly defined and finally fixed.

We are in a chaotic state in this

country as to our system of morals, and the standard and textbook thereof. What is the basis of our moral system? One would probably find himself in a good deal of confusion, if he set out to find a definite answer for this question. The secularists claim that the Christian system of morals is not necessarily the system in this country. And, when you look at our constitutional law, do they not have as much ground for their claim, as Christian leaders have for the claim that the Bible is the source of our ethics? If one were merely to look into the Constitution of the United States, and should ask: "Why should the Christian Sabbath, rather than the Mohammedan Friday, be observed in this country?", what have we to answer?

A nation must have some system of morals. There is the well known dictum of Daniel Webster: "The right to punish crime involves the duty of teaching morals." But what system of morals shall we teach? Surely in this country it could not be the Confucian system. It cannot be the Mohammedan system. And we think it equally evident that it ought not to be the secularist system, having no more sacred sanction than the agreement of the group, as to what is favorable to the welfare of all.

Because there has been no formal declaration from the nation as to its moral system, there has been a great deal of confusion in our legislation and in our judicial decisions. The courts in one state will render decisions that seem to be based upon the Christian system of morals, while in another state they will render decisions in quite a contrary spirit. In some states, the courts have justified the use of the Bible in the public schools. In other states, such reading of the Bible has been forbidden. So, with regard to the divorce evil and to a number of other grave moral problems, there have

been diversity and disorder, because the nation has not defined its moral standard in its Constitution.

It is objected, however, that if the nation should formally adopt the Christian system of morals, there would be a violation of the American principle of toleration. There has been a good deal of agitation and outcry touching this question of toleration. A moment's reflection will convince any thoughtful man that it would be quite impossible to form a government that will correspond exactly to the conviction and beliefs of all the citizens of that country. Democracy means the rule of the majority; but, when the majority has its way and carries out its policies and convictions, the minority must expect to see its policies discounted and its convictions measurably disregarded. Orderly government is possible, only when the minority subordinates its convictions to the will of the larger number, as expressed in the laws of the land. There are people in this country who do not believe in war; yet they are compelled to support the Army and Navy by paying their taxes, and, in time of actual struggle, they must do military duty or must suffer punishment for their failure to conform to the law. There are people who do not believe in capital punishment; yet, if they commit capital crime, the State hangs them or electrocutes them, quite regardless of their own personal views and feelings about that method of punishment. And, when the overwhelming majority of the people of this country is Christian, and when these Christians write into the Constitution their acknowledgment of the Christian system of morals and insist that the laws must be administered in harmony with that Constitution, there is no slightest hint of intolerance toward those who do not believe in Christianity and are antagonistic to it. There would be no more intolerance in

such a situation, than there would be in requiring the man who does not believe in a protective tariff, to pay duty on the jewels and laces he has brought from Europe.

And it must always be borne in mind, that the State has rights of its own, and that these transcend the rights of any individual or group of individuals. It is the right and duty of the State to be religious, to acknowledge its relationship to God and its dependence upon Him and His word; and toleration can never mean that the State must give up the exercise of its own right to be religious, because there are some citizens who are not in sympathy with Christianity, either for themselves or for their country.

It is of the greatest importance, therefore, that there be such a pronouncement from the nation, as will make the moral system based on the Ten Commandments and the Sermon on the Mount the authoritative system in this land. And it is equally important that the State should, through its public schools, instruct the citizens in the solemn sanctions which lie behind all our moral laws.

Third, there should be an acknowledgment of the mediatorial King in order that national disaster may be averted.

It is not a safe thing for a man or for a nation to disregard God.

What is the greatest peril in this country today? Is it not godlessness? It is not easy to awaken reverence for God and regard for moral law in the individual, when the people as a whole, in their formal Constitution, do not so much as know that there is a God. It hardly needs to be remarked, that all the lessons of history teach how dangerous it is for a nation to leave God out of its reckoning. We put strong emphasis in these days upon gentleness, and love, and sweetness, and light; but we are apt to forget that God's

Word contains some very solemn warnings, that it sets up some very plain danger-signals along the course of the nations, and hangs out red flashing lights over the rocks where political craft have struck and gone down.

The great French publicist declared that "monarchies live by honor and republics by virtue." Few of us would agree to this implication that monarchies can get along without virtue. But how supremely true it is that republics live, and can live, only by virtue. It is righteousness that exalteth a nation; and the republic that refuses to lay the foundation of virtue in a national recognition of God, needs to take serious heed lest it be sowing the seeds of its own dissolution.

Mr. James Bryce, in his "American Commonwealth," says: "The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to learn, not only of patriotism, but of reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow." Which is the same as to say that the more democratic a republic becomes, the more essential does religion become to its well-being. That nation is assuring its own stability, which lays the foundations of reverence and self-mastery, in a strong emphasis upon the obligation to reverence God and to give thoughtful heed to all His commandments.

I am no alarmist when I say that proud and powerful America needs to heed all this, needs to learn the lessons of the past. It is not an impossible thing for disaster to overtake this fair land. Lord Macaulay pictured a day of possible moral regression for his own country, when, as he put it, some New Zealander would sit on the broken arches of London Bridge to sketch the ruins of St. Paul's. And that is not mere rhetoric. Great

and powerful nations have, before this, lost their place in the sun, by reason of their own disregard of the commandments of God. We in this powerful western republic need to join thoughtfully in the prayer of Kipling's "Recessional:"

If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe,  
Such boastings as the Gentiles use,  
Or lesser breeds without the law—  
Lord, God of Hosts, be with us yet,  
Lest we forget—lest we forget!

For heathen heart that puts her trust  
In reeking tube and iron shard,  
All valiant dust that builds on dust,  
And guarding, calls not Thee to guard,  
For frantic boast and foolish word—  
Thy mercy on Thy people, Lord!

Fourth, there should be national acknowledgment of Jesus Christ because He deserves it.

It was the Father's thought that, because of the great humiliation through which the Son had passed, He deserved to be highly exalted. Do we not instinctively feel the same way? And shall this great moral Personality, the American nation, be the last to bring back and highly honor the King?

He is infinitely worthy in His own Person, and He has made Himself worthy by His services and sacrifices for the welfare of men and nations. The proudest sovereigns, the greatest powers of earth, will only honor themselves in acknowledging the Christ of God, and in bending low before Him.

There is something dramatic and impressively suggestive in that incident connected with the coronation of young Queen Victoria. It is related that during the coronation ceremonies Handel's great oratorio, "The Messiah," was sung by a great chorus of trained singers. The young queen had been instructed that, in view of her lofty position, she should retain her seat

when the audience arose during the singing of the "Hallelujah Chorus." When the singers swept into the triumphant measures of that great song, when they came up to its climax in the words, "King of kings, and Lord of lords," the young queen threw aside her instructions and disregarded the etiquette of the occasion; rising, she meekly bowed her crowned head in recognition of Him "Whose right it is to reign." And England's great queen did not dishonor herself by that act of reverence and acknowledgment before the King of kings.

We boast today of the greatness of our country, of our power and influence among the nations of the earth, of our exceeding great wealth, and of the honor of our flag; but, tell me, would it detract from our nation's greatness if she were to bow humbly before Him Who is "King of kings, and Lord of lords," and to acknowledge that He is supreme? Would not the nation be honoring itself, even as the young queen honored herself, in giving recognition to the supremacy and universal sovereignty of Jesus Christ? It would certainly be pleasing to Him who hath been highly exalted, if America would lay down the crown of her sovereignty at His feet by formally declaring that He is the source of national authority, and that His Word is the rule of national life. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

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#### LETTER FROM EGYPT

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**Editor, THE CHRISTIAN STATESMAN:** For some time past I have received the paper you edit so well, and have enjoyed it much. As it seems to come to me gratis, or else as the gift of some unknown friend, I have often planned to sit down, as I do now, and write a

short note of appreciation. If the gift is from your office, I acknowledge it gratefully, and assure you that we really enjoy a paper which seems untinged with this belligerent bellicose modernism which apparently fills the world. If some friend is paying for it, please let me know who he is, that I may thank him.

I put a copy in the Teachers' Reading Room of the College, and apparently it is read and enjoyed there, too; so I shall continue that practice. It may interest you to learn that, though the longer and more monographic articles always give me food for thought, the things to which I first turn are "Jabez Says" and "Martha Says." Unless the two are actually one, my modest opinion is that Martha has it on Jabez.

As a citizen of the U. S. A., I want to thank you for your articles on Mormonism, and also those on prohibition. I was born in Kansas, and am what you might call a rabid dry. I do wish the Federal Government would stop monkeying around with this bootlegging business; if they would go after that as they do after counterfeiting or Post Office robberies, they would arrive.

Your work in National Reform is great. I wish that more people could read your paper, but I suppose that I cannot expect to have the general public want to be as good as an R. P., or a U. P.; I am the latter, but my mother was the former, and I met and liked Rev. Samson when he was in Topeka. Sincerely yours,—C. A. Owen, Assiut, Egypt.

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Emphasis should, of course, always be laid on the spiritual side of life; but innumerable evils spring up when Christians neglect what are called secular affairs, leaving them in ungodly hands.—*Dr. Reginald J. Campbell.*

# OUTLOOK

## THE PRESIDENT'S APPOINTMENTS

President Coolidge is having the usual difficulty with the Senate when he sends his appointments for confirmation. By very proper choice, he named his Attorney-General, Harlan Fiske Stone to a place on the Supreme bench, but immediately a clamor of opposition was raised.

In the very crisis of the Senate's consideration of the appointment, Mr. Stone, acting under his authority as Attorney-General, demanded the indictment of Senator Wheeler by a grand jury in the District of Columbia, for an alleged offense in taking legal fees in a Government matter after he went to the Senate. This case had been investigated by the Senate itself, with the result that an unqualified rejection was made of the charges against Wheeler.

If anything were needed to show Harlan Fiske Stone's fitness for the Supreme bench, it would be the magnificent courage and straightforwardness which he showed in the performance of what he believed to be a public duty, although such performance might result in his own defeat before the Senate.

We are not trying to pass an opinion upon the guilt or innocence of Senator Wheeler. We prefer to believe, as Senator Borah's committee reported, that he is guiltless. But if Stone thought that he was guilty, it was his duty as Attorney-General to institute proceedings.

Fearlessness and impartiality are the qualities which we want on the bench of the highest national tribunal in the world. Justice Stone's appointment has been confirmed by the Senate, so the President passed triumphantly through this difficulty.

But the appointment of Charles B. Warren as Attorney-General to take a place in the Cabinet on account of Mr. Stone's advancement to the Supreme bench, presents some very serious issues which the Senate seems determined to consider.

It was thought by the political wise-acres at Washington that Mr. Warren was to serve a brief time as Attorney-General and then be advanced to the place of Secretary of State which is to be held temporarily by Frank B. Kellogg, former ambassador to Great Britain.

If confirmation of the appointment of Warren to the Attorney-Generalship should be denied by the Senate, it would be practically impossible for the President to even name him to the higher place as head of the Cabinet.

The objections to Warren are far more definite than those which were uttered against Stone. Mr. Warren is accused of having acted as representative of the American Sugar Refining Company in certain transactions with the beet sugar companies, in violation of the spirit of the anti-trust law. And one at least of the companies, for which it is assumed Mr. Warren is responsible in some degree, is charged with continued offending after official authority had pointedly declared against its improper actions.

There is a popular feeling against the control of the Attorney-Generalship by any of the big business interests of the country. One of the accusations made against Mr. Daugherty was that he favored unfairly the combines of capital. If the case against Mr. Warren, as it appears in the newspapers, can be maintained, his confirmation can be procured only after a desperate fight. The opposition is determined to bring all the facts to light; and President Coolidge is

adamant when he is approached by Republican leaders asking that he withdraw the name. This makes the not uncommon temporary deadlock between Executive and Senate. It has long been the view of the presidential office that the occupant has a right to his own judgment, and that confirmation by the Senate is but a perfunctory thing which should be given without question. On the other hand, the Senate—which has constituted itself and has been constituted by events the real representative body in our national legislature—stands immovable upon the claim that its duty to pass upon all such appointments, being a constitutional right, involves a direct responsibility to the whole people. Mr. Coolidge has the big advantage of holding patronage within his control, but the Senate holds a partially countervailing advantage in being able to talk to the country to an unlimited extent in support of its own opposition and its own inquisition.

It would be unfair to pass judgment upon the Warren case. But these things may be stated as facts: Mr. Warren has all the intellectual and professional qualifications for the Cabinet position. In his personal character he is reputed to be a most estimable man. And, if accusations are but the vaporings of political opposition, he ought to be vindicated by unanimous confirmation, so that he can perform a high service for the country. But, if it shall be proved that, as attorney or business agent, he violated the anti-trust laws or evaded the spirit of the laws, he ought not to be placed as the chief legal advisor of the Government of the United States.

Let us hope, for the sake of presidential and senatorial dignity and still more for the expedition of public business, that—without sacrifice of principle on either side—there may soon be amicable agreement on these and other appointments.

#### SUGGESTED INCREASE IN CABINET SALARIES

Representative Hamilton Fish of New York has introduced a bill into Congress asking that the salaries of Cabinet officers be increased from \$12,000 to \$17,500.

Such increase is essential. Even the Cabinet officer is entitled to a living wage. The places at the council table of the President must be filled by merit, whether that merit be the possession of rich men or poor men; and the compensation should be sufficient to permit the man to hold the place and to pay his running expenses out of the salary, so that we shall not have in the Cabinet, only rich men or only improvident men who are willing to run into debt for the sake of the dignity.

Probably the general sentiment of the United States would be in favor of such increase. But let us be consistent.

In connection with the increase, there must be a provision to raise the money by some impost which shall produce additional revenues. We will not be so technical as to require that the particular increase shall come from within the department of the particular Cabinet officer who is to get the increase. But provision ought to be made to get it from some source, before the bill for increase ought to go into effect.

#### Why?

Because this is the course pursued with regard to the worked and over-worked, the paid but grossly under-paid, employees of the Postal Department. If it be a good principle to invoke in the case of a clerk who works at top speed eight or ten hours out of the twenty-four at a salary of from \$1,600 to \$2,800 a year, it is a good principle upon which to stand in the cases of Cabinet officers, who receive \$12,000 a year and who do not average longer hours of toil and do not average a more loyal service.

## OPIUM CONFERENCE A DISAPPOINTMENT

There may be many explanations of the complete or partial collapse of the great Geneva conference to restrict and suppress the trade in narcotics; some of them will be factitious and some of them entirely fictitious.

But the great mind of the world will realize that the primary cause was commercial greed.

Powerful combinations of individuals exercised such pressure against the reform that our delegates felt compelled to withdraw. All honor to Congressman Porter and his colleagues for the brave fight they made; and a further plaudit to them because they made their departure so significant that the attention of the civilized world was challenged.

One might have been aware that the labor situation in Asia, where the growing of the poppy is a vast industry upon which millions of people are dependent for their daily bread, would be given as a moral excuse.

But it is better that a whole generation of poppy raisers should perish than that untold generations should become opium users.

In the long reach of the years, it pays humanity to do the right thing, even though one generation shall suffer in order that coming generations may be saved.

And one may understand why the shipping business and the manufacturing and mercantile trades were very volatile in their protest.

But it would be better if all the ships and all the counting houses and all the shops which are dependent for their success, in this day, upon the trade in opium were to sink out of sight, carrying their material freight and their human possessors with them; than that their various lines of operation should be maintained at the cost of a continued traffic in opium—which

is a traffic in human bodies and souls.

It is not known when another such hopeful effort can be made. This promised success. The attention of the whole world had been drawn to the vital subject. The Geneva conference was under the patronage of the League of Nations. All enlightened sentiment seemed to be upon one side. Our own delegation, with Congressman Porter and other eminent people in charge, seemed to be amply able to procure a working agreement. And then, all of a sudden, the harmony was broken; the entire effort, as far as our country was concerned, went into dissolution; because the powers that were in control refused to place the proper restriction upon the growing of the poppy from which the deadly opium is made.

Until there can be a concordant plan by which the manufacture of the base shall be restrained, there will never be an effective suppression of the traffic in the product.

And in the meantime, the drug diets of the world are increased by tens of thousands every year.

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All the interested parties have signed the agreement arising out of the Geneva Conference, except the United States, which withdrew, and China which refused to sign—herself virtually withdrawing as a protest against the sin which was being committed upon her people.

Under the satanic treaty which has been made, there are to be fifteen years more of exploitation of poppy growing and opium manufacture—with the assurance to any intelligent mind that the traffickers will speed up their evil business in order to profit all they can during these fifteen years. By the end of that time, unless an act of God shall intervene or the conscience of the world shall rebel, the greed of today may be powerful enough to continue the evil.

In this wicked thing the governments of the guilty nations have done a wrong toward the world as willful and as sinful as the making of the Great War.

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### PROPOSED U. S. MANDATE OVER CHINA

The suggestion from various quarters that the United States accept an economic mandate over China, is not feasible.

Largely, the issues with China will revolve around economics. The exploitation of Chinese resources, of her natural wealth and man power, is the end to which the most daring dreamer of conquest is reaching. There is ample evidence of the intention of mighty forces, governmental and individual, to seize this opportunity for an aggrandizement beyond anything which the world has heretofore known.

Every sympathy of the United States is with the doctrine of "China for the Chinese." Every reasonable aid which the United States can give ought to be extended to China for her own rightful development of her own resources within her own borders by her own people. Every gracious help which it is in our power to bestow, ought to go to those struggling patriots of China, who find themselves involved in a network of intrigue and ignorance combined to prevent the establishment of orderly government. In all these things, the United States ought to have an interested part.

But an economic mandate over China would involve us in world entanglements far more extensive and far more dangerous than any which could possibly arise from our entry into European or other affairs by our becoming a party to the covenant of the League of Nations.

It passes human wisdom to know how long it will take China to settle herself upon a solid basis. Perhaps even before she could hope to attain

any such thing, she will find that rival powers either have dismembered her or have destroyed her possibility of harmonious and enduring national federation.

Whatever may be the event, China will have to work out her own destiny. She can be protected to some extent by all the great powers; she can be sustained by the sympathy of the United States and other Christian nations. But no one of them, and particularly not the United States, should take a mandate over China's economic development. One of two things would happen. Such mandate would be utilized for the aggrandizement of the nation holding it, or the nation holding it would be involved in strife with all the rest of the powers.

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### STRAINED MERCY

If information carried in the newspapers is correct, Governor Ma Ferguson has indulged herself in a most remarkable act of supposed clemency.

One Father Huebsch, a Catholic priest at Gonzales, Texas, pleaded guilty in July 1924, to a charge of assault. The victim was a young girl. Several other charges had been made against the priest, and a long fight had been carried through the courts. The feeling against the priest, even among Catholics, was very strong in the community. It appeared that one of the reasons for the plea of guilty was the desire to find safety in jail, lest some revenge be taken by the populace.

In the month of July, 1924, the priest was sentenced to a year in jail and was fined \$1,000.

About the first of February, 1925, according to newspaper accounts, Ma Ferguson pardoned Father Huebsch.

Is the lady governor intending to follow the example of her husband, who, as governor, made such a pardon record that the whole state rose against him and forced his impeachment?

### STRESEMANN URGES FAIR DEALING BY GERMANY

Probably the best assurance for the world which comes out of the organization of the Luther cabinet at Berlin, is the appointment of Gustav Stresemann as minister of foreign affairs.

More than any other man in his country, Stresemann recognizes the actual fact of Germany's responsibility toward the rest of the world. At least he, more than any other, makes an open avowal of his views.

Neither he nor any other one of the German statesmen of today is willing to concede, nor is he asked to concede, affirmation to the contention that Germany alone was responsible for the war. Neither he nor any other German statesman would concede, nor is he asked to concede, that Germany ought to be required to pay more or earlier than she can pay. But he and every other honest man called to governmental authority in Germany is asked to concede, and he ought to concede, that Germany should pay her full share of the cost of that awful strife.

Stresemann, as minister of foreign affairs, will have a potent voice in the carrying out of the Dawes plan and in the adjustment of the various questions which must arise from time to time under that plan. He has the advantage of the fullest confidence of the chancelleries of the other great powers, and he seems to have the confidence of his own people.

When Stresemann states, as two years ago he did state publicly and officially, that Germany must meet her financial obligations, the world accepts his assurance; and his people must feel themselves bound to the conditions which that acceptance imposes.

Germany will have to tax herself many times more per capita than she is now taxing. In this respect she is

far behind both France and England. Though bound to pay indemnity, she has really been under a far smaller burden than the nations which were to receive indemnity. The state of mind which has protracted this absurdly unjust situation for nearly seven years, is the state of mind with which Stresemann must contend at home. But everything in his career so far, indicates that he is conscientiously and heroically equipped for the task.

May he be blessed in his labors for a peace based on justice, and may he be sustained by the confidence of all the good people of the world!

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### FRENCH THRIFT AND AMERICAN PROFLIGACY

The thrifty French have established a national tourist office.

One of its duties is to keep a record of the migrants who flit from other countries into or across the French republic; to register them and their purpose in France; to take account of their income and its source; and to keep track of their expenditures—whether for the night life on the boulevards, or the day life in the millinery shops, or the separation life in the private chambers of the divorce courts.

France knows the American spender. France knows him well, and she ministers to all his absurd foibles. She understands that the quiet, home loving, customer serving grocer (when he is in his own small American town), changes over night into the hungry man of pleasure when he goes to Paris. And the whole scheme of French industry in this department of life is to extort as many francs from his bulging pockets as his reckless hands can be induced to shower. And what is true in a small way of the American spender from the small town, is true in a large way of the American

spender from the large circles of finance and society. The American million is translated into ten or twelve million when one goes to Paris, and the bank account seems without limit—until the bills come in.

So, partly by their own reckless profusion and partly induced by the artfully tempting arrangements made for their captivation by the French plan, American tourists alone leave more than two hundred million dollars every year in France.

One of these spenders was asked not long since by one of our writers, "What does America get for all that money?" And he answered: "Well, we get a knowledge of the world." The obvious retort was made: "We also get a knowledge of the flesh and the devil."

It is not worth while, here, to indulge in any platitudes about the morals of the case. To the person who needs such a dissertation, it might be ineffective; and, for the person who is not committed to such a study of the world by first hand observation of its fast life, the admonition is needless.

But the case has its economic aspect. If we pour more than two hundred millions into France as a tribute from our tourists alone, we shall equip France to pay her part of the reparations. If this were the sole result, it might be worth while. But there is a distinct injury done to a nation when its needed capital flows out of its borders to minister elsewhere to the pleasure of its own home profiteers.

Absentee landlordism almost wrecked Ireland. The money which was paid by tenants in Ireland, was squandered in London or on the continent. Only the home loving, home-keeping, industry building people in the north of Ireland saved that part of the race from going into a fatal decay.

In Nevada we had a similar illustration. That state produced, in the first half century of her history, more than a billion and a half of precious metals. And when that tremendous achievement had been attained, her whole assessed value was only \$23,000,000. The people whom she had enriched by her bountiful outflow of wealth, had gone elsewhere to spend the money, and she was left in poverty.

Just now there are a thousand projects in the United States, which need the aid of capital. If this capital be carried abroad by those who have enriched themselves out of the opportunities of this country, the same capital cannot be used at home. It really goes into wastage, instead of going into utilities.

Our nation is so rich that people will not pause to consider the gravity of a case of this kind. As a rule, it is only when the damage has been done, that they will pause to take heed. We are now in a riot of money making and money spending. The habit of money spending, or at least the desire to continue the habit, may be perpetuated long after the money making opportunity has ceased. And then comes the inroad upon principal. And, when a nation loses the principal of its capital, or when any of its needed capital is expended beyond its borders by its own citizens in the foolish pursuit of pleasure or fashion, it is sapping its own industrial strength and threatening its own social well-being.

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In 1923, in Paris, 143 divorces were granted to American citizens, while the number obtained by foreigners af all other nationalities amounted to only 151. New legislation in France provides that American citizens suing for divorce in France, must do so under the laws of the various states in which they live when at home.

### SMOKERS PAY A HEAVY TAX

The amount of taxes collected by the Government of the United States through the Bureau of Internal Revenue from general sources, is decreasing. The miscellaneous taxes from July 1 to December 31, 1924, amounted to \$451,052,593.98, as against \$518,537,900.45 for the same period in 1923. This was a decrease of \$67,485,306.47.

Quite a falling off. Something to send chills up and down the spine of the economists.

But pause a moment. There is a big fat worm in the fruit—one of those juicy, financial worms upon which people who like worms can feed.

There is an increase in collections from the tobacco tax. It is a momentous increase. In the January number of *THE CHRISTIAN STATESMAN*, we gave the statistics for a five month period. But later reports have now arrived. They cover the whole period of the half year from July 1 to December 31, 1924, and the figures can be compared with those of the closing six months of 1923. Disheartening as the deduction may be to reformers, and startling as it may be to people who view economics from the high plane of an appreciation of social welfare, there is the assurance to the mere financial calculator, which may console him. In the second half of 1923, the Government collected a tobacco tax amounting to \$162,638,575.26. For the same period in 1924, the tobacco tax amounted to \$171,661,049.21. The increase is \$9,022,473.95. If this keeps on, the smokers will be carrying the burdens of the world.

As usual, the men are trying to shift the responsibility to the women, by declaring that this increase comes because of a larger consumption of cigarettes by women. That horrible statement probably is not true. There is some increase, of course, among women smokers

—and any smoking by women is a dreadful sin, a social indecency, a degradation for which the whole race is paying in a decline of morals. But nothing is gained by shifting the accountability from the male to the female. Men invented smoking. Men have perpetuated and extended its practice. Men have encouraged women in smoking. And, without any attempt to acquit women of the wrong which they are doing to themselves and the race, one may justly place by far the larger share of responsibility upon the men.

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### THE PROBLEM OF JUVENILE CRIMINALITY

Dr. William Chalmers Covert, General Secretary of the Presbyterian Board of Education, has just completed a study of criminal convictions in the typical American center, for a period of ten years.

The selection of this county was made by Dr. Covert; and the authoritative agency through which his survey was conducted is the prosecuting attorney. The place is Marion County, Indiana, of which Indianapolis is a center.

No reflection must be made upon the splendid city of Indianapolis, or upon Marion County, or upon the State of Indiana, because the figures were obtained there. Probably the survey shows what would be found in any other American community of the same population and of similar congestion.

The most appalling fact that comes out of the survey is that the crimes of violence are the works of youth. Mr. Renee, the prosecutor, demonstrates from his tables for a decade, that the average age of convicted persons has fallen about twenty-five per cent. He shows that, in 1913, only one man convicted of robbery was under twenty-one years of age; but, in 1923, seventy-eight of such crimes were committed by men under twenty-one.

The table given by Dr. Covert, from the data supplied by Mr. Renee, is of staggering interest to the millions who carry responsibility for the guidance of youth. Here are the figures for the crimes and the average age of the criminals, in 1913 and 1923:

	1913	1923
Average	Average	
Age	Age	
Robbery	28	21
Burglary	29	21
Murder	32	26
Criminal assault	32	26.9
Grand larceny	29	23
Wife desertion	34	26

Most of the youthful criminals come from Godless homes. They have no church connection for themselves, and their parents are not members of churches. A very great number of these juvenile delinquents have spent their time and acquired their criminal tendencies in and around the pool rooms of the cities.

The state from which these figures are taken carries an enormous expense due to increase in crime. But the moral cost is infinitely greater than the financial cost.

The terrifying fact is that American youth is taking to crime as a career.

What will be our civilization in fifteen years, when these Godless creatures from Godless homes, nurtured in Godless institutions, shall come to their full influence and sway in the affairs of state and nation?

The Christian home must do more. The Church must do more. The Sabbath school must do more.

And when all of these, which are now prayerfully and earnestly performing their important task, shall have increased their devotion and their energy, there still remains the large domain in which the State alone is responsible. The teaching of religion is as much a duty of the State as the teaching of reading and writing. It

is not only a definite duty; it is, even more, a sacred duty. It is the vital thing. If the State neglect the teaching of religion to its children, it leaves all other scholarship and all other acquired competence, as a menace instead of a help.

If the public schools of the United States do not teach the laws of God to their children, the children will learn the devices of the devil from other agencies.

And the very beginning of all this righteous nurture is in a recognition, by the Church and by all its membership, of the great fact that this nation belongs to Jesus Christ the King.

#### FOOTBALL AND PRAYER

The famous Bo McMillin, formerly of Center College, Kentucky, is to go as coach to the great Geneva College at Beaver Falls, Pa.

This is the man who made piety a part of football practice at Center, and prayer a part of football performance.

When people wonder how you can carry the whole life—the life of business, the life of politics, the life of sports—to the Lord of all life; let their attention be directed to Bo McMillin, who showed the whole football world how devotion to our Lord Jesus Christ can be a part of every purpose of human life and who showed the world how much more powerful is the human creature when animated by the Holy Spirit.

It is not to be doubted that Geneva, with all its sanctified memories and its exalted principles, will give to Bo McMillin and his squad such support as to continue this vital admonition to the world:

Everything in life belongs to the Lord of Life; and nothing should be attempted in life upon which His blessing cannot be invoked.

**WHICH SHALL GO?**

Soon we shall have to close up the moonshine stills and the bootleg joints, or we shall have to close down the automobile factories. So heavy is legitimate traffic that already the congestion presents a very grave problem to all public officials and a very dangerous one to all motorists. But the congestion might be remedied and the traffic handled, if it were not for the business of whisky transportation and the danger created from the operation of cars by whisky crazed drivers.

One would not wish to hamper the progress of the country, by any general opposition to the increase of motor cars. But one may demand, in the interest—among other things—of motor car increase, and of the comfort, convenience and luxury accruing from it, that all whisky shall cease to be transported either in a car or in the driver of a car.

There is a way to right this thing—a very simple way. The vehicle which transports liquor is subject to confiscation. And the man who drives under the influence of liquor is subject to imprisonment. If the judges on the bench will do their duty, and will order the confiscation of the cars and the incarceration of the drivers engaged in such business, they may crowd the jails for the time being; but they will lessen the congestion and the danger on public highways.

It is a certainty that we must shut up the whisky transportation business, or we must soon shut down automobile factories.

If the automobile trade is wise, it will refuse to sell a car to any man who is engaged in the illicit transportation or in the drinking of prohibited beverages. And if the automobile trade is not wise, then the requirements of public safety will manage, somehow, to place a curb upon the automobile business.

**TO TEACH ALIENS  
RESPECT FOR LAW**

Dr. Ernest H. Cherrington, General Secretary of the World League Against Alcoholism, says that the foreign-language groups in America comprise one-fourth the population of the United States.

The League is making an earnest endeavor to reach these groups and to advise them of the prohibition law, its sanctity and its immovableness. That is a definite and a worthy mission. Partly from their own ignorance and greed; partly from the insolent attitude occupied by some of their own members who are leaders; partly by incitement from American big business and American politicians and respectables, these foreign-language groups have been led to the belief that the prohibition law is a joke or a tyranny.

The sooner they are educated into an accurate apprehension of the fact that the indomitable will of the people of the United States is fixed upon the maintenance and enforcement of this law, the sooner they will put themselves and their progeny into line for a part in the Christian civilization of this land.

Dr. Cherrington and his colleagues are beginning at a vital point. And the work which they have undertaken is of such magnitude that it would be improper to suggest to them an extension of its argument.

But, for ourselves, we persist in the assertion that one vital cause of this foreign grouping against the law, is in the disrespect shown to it by American financiers, politicians, and social anarchists of high degree, who have united appetite and financial greed in violation of the statute, and in defiance of the Constitution.

If all the American groups would obey the law, the foreign-language groups would soon cease to disobey it.

# My Tribute to The National Reform Association

BY J. R. WYLIE



REV. J. R. WYLIE  
*A Stalwart of National Reform*

It has been my privilege, for thirteen and a half years, to labor for The National Reform Association, and now I voluntarily retire. The service that I have rendered in the past has been a very pleasant one for the following reasons:

First: The work of The National Reform Association is to secure for our

Lord the honor which is His due, especially in civil life. Our Lord lived for me, died for me, rose again for me, is seated at the right hand of God for me, and will finally judge the world in the interest of His own glory, and for the good of His people; and there is no honor too great to be bestowed upon Him. The National Reform As-

sociation, in an emphatic way, asks that His full rights as King of kings, as the Prince of the kings of the earth, shall be accorded to Him by this nation. In all this service, I have the consciousness that my Lord is worthy.

Second: The National Reform Association is striving to secure the salvation of this nation, through the nation's acceptance of Christ as her King. Glory to God in the highest; Peace on earth, goodwill to men, are inseparable. We can truly say that the United States, viewed in every light—the extent of her territory, the fertility of her soil, the richness of her mines and other valuable deposits in the ground, the intelligence of her people, the freedom of her government, the Christianity of her institutions, the mighty progress that she has made in the past, and, very especially, her opportunity for good among the peoples of earth—is, of all the nations of the world, the one most worth saving.

We are confronted in a nation with perils—infidelity and atheism, bolshevism, infidel socialism, crime, graft, Sabbath violation, lawlessness, sometimes organized rebellion against the government.

Christ is the Judge, Lawgiver, King and Savior of nations. He is able to save our country. The nations of the world are as but a drop in the bucket in His hands.

He is willing to save our nation. The prophet Jeremiah teaches us that; when God has threatened to destroy a people for their sins, He will repent of His purpose to destroy them; if they repent of their sins. Christ wept over the doom of Jerusalem, and indicated by His strong crying, His desire to save. He longs to save our country. The National Reform Association labors with all its energy, to bring this nation to the acceptance of Christ as her King and Savior.

Third: The principles of The Na-

tional Reform Association will ultimately prevail. The promise is absolute. The kingdoms of this world have become the kingdoms of our Lord and of His Christ.

Fourth: Pleasant associations have rendered the service a happy one. I want to bear testimony to the courtesy of the Christian ministers and workers that I have met. There were thousands of them, and I may say that they showed, uniformly, the Christian spirit. Not always did I obtain at first what I went for; but in nearly every case I felt free to return. I wish to bear testimony to the happy relations of all of those in the office, and of my comrades in the field and my superiors in office. In parting with them, I entertain the kindest feeling and have the most pleasant memories. My desire in prayer for all is, that the hands of your arms may be made strong by "the Hands of the Mighty God of Jacob." May I extend a wish of abundant success to the new General Superintendent who for many years was, and still is, my companion and friend? May the same loyal support be extended to Dr. Smith as was heartily given to his predecessor during the fifteen years of his successful administration.

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#### A LESSON FROM PAGANISM BY SARAH JENNE

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The wife of Phocion said that her treasures were in the splendors of her husband's character and his victories.

She looked beyond those things with which the matrons adorned their persons and beyond the vanities of personal beauty. She set her soul sense of values on the things which to her seemed imperishable.

If an Athenian woman of pagan times could do this, how much more ought we of the Christian world to think of our treasures as being in the character and the victories of Christ, our King!

# Importing Criminals

BY JUNIUS CHANNING QUINCY

*In the smuggling of aliens into this country, we have a whole mass of criminality, active or potential, added each year to the already overwhelming burden which rests upon our civilization.*

Our Secretary of Labor, the Honorable James John Davis, told the American Club, down in Buenos Aires late in last November, that 850,000 persons had been smuggled into the United States during the fiscal year 1923-24.

I trust that I shall not approach this serious subject with too much brutal directness, when I say that in this way we added 850,000 criminals to our population. That number represents more than seven per cent of our total criminality.

Let no one take umbrage at the statement that these people are criminals. To get into the country, they violate the law—and they violate it knowingly. Their very first act in setting foot upon the soil of the United States is a criminal act; and their initial success in evading statutes and regulations of this country encourages them to become defiant criminals in other ways.

We may have more acute problems than this illicit immigration; but I do not know of one which contains greater certainty of evil. Probably, for every one of the smuggled aliens, there were two or three people in the country who had guilty knowledge of the illegal entry. Is it any wonder that judges on the bench call us the most lawless nation in the world? Does any one need to look far for the cause of the arson, the rapine, the bootlegging, the banditry, and the murder, with which the whole land is reeking?

Some of my complacent friends refuse to take any alarm. They point to the wide spaces yet unsettled in America. They speak of the demand for labor, and of the untouched opportunities for home-making and for the upbuilding of responsible family life and the accumulation of fortune.

But the trouble is that the smuggled alien is not looking at the country in the large. He does not go into the wide open West, and there establish an independent and wholesome life. He hides himself in the seething city, where ignorance and recklessness brood and where crime hatches. He does not get any vision of the country nor its opportunities, and he acquires no respect for its institutions. He may drift into some manual labor in an industrial center; but even there he has no respect whatever for the law—for he violated it to enter the country, and he has no respect for a government which cannot enforce its own laws. At the first temptation he is ready to commit a greater crime.

There are some things in our governmental proceeding which can wait. It is not necessary to particularize concerning them. Some of them have waited for a generation or longer. But this particular thing—the checking of illicit and criminal immigration into the United States—cannot be postponed. Every available agency of the Government should be enlisted at once.

Otherwise the nation will be submerged under a vandal wave.

# The Legal Value of the Christian Amendment

BY RICHARD CAMERON WYLIE

Two extreme views are held by critics about the legal effect of the Christian Amendment. The first is, that it would have no effect at all. Those who take this view, hold that we can have all the practical reforms that are possible, proper or desirable, without it just as well as with it. The second is, that it would inevitably result in all the tyrannies and persecutions that have attended the union of Church and State.

It should be kept in mind that the proposition is to amend the Preamble to the National Constitution, so as to acknowledge the authority and law of the Divine Ruler of nations. The Preamble is the usual place in the various constitutions in this country, for making such religious acknowledgments, and it seems to be the logical place for them. Our task, therefore, is to discover the legal value of a religious acknowledgment.

Let us first find out what such an acknowledgment would not do. The fearful and the unbelieving have dreamed horrible dreams as to the direful results of a mere statement of the actual relation of civil government to Jesus Christ. They have never been able to prove that their dreams could possibly come true, but this does not seem to cheek the flow of woeful prophecy concerning the disasters which they imagine will overtake our country when we decide to become a God-fearing nation.

No one at all familiar with the genius of our political system has the least suspicion that such an acknowledgment would confer upon the Government,

any powers that could possibly be used in an oppressive manner. The truth is, it would not enlarge the powers of the Government in the least possible degree. This is clear from the very form of the Constitution itself. The powers of the Government in its various departments are all defined and distributed in the body of the instrument, as even the most superficial reading of it will make clear. It would be absurd, therefore, to suppose that these powers could be enlarged by the mere statement of a fundamental truth in the Preamble. Judge Joseph Story in his "Commentary on the Constitution" has made this so clear, that there is no excuse for even people of less than average intelligence, to make the blunder which is so commonly made by some of our critics. The long list of lawyers, judges, and statesmen, who, after careful study of the Amendment, have given it their approval, ought at least to lead critics to a more careful statement of their reasons for opposing the National Reform Movement.

This Amendment would not create a union of Church and State. When such a union is formed, the powers of government are always materially enlarged. And, when it is done, it is not by the insertion of a religious acknowledgment in the preamble of the organic law. It would require a definite and specific clause in the body of that instrument, to create such a union. This is clear from what has already been said with reference to the powerlessness of the Preamble to bestow authority upon any branch of the Government.

No religious obligation would be imposed upon the citizens of our country, by such a religious acknowledgment. In essence, it would be the voluntary acknowledgment, by the political body, of the supreme authority of Jesus Christ as the Ruler of the nation, and an agreement to submit to His rulership in all national affairs. Every citizen would be left free to profess whatever individual or ecclesiastical religious creed he might prefer, or to make no profession at all. It is a very strange kind of religious freedom which some citizens claim, who maintain that, because they do not choose to make a religious acknowledgment, therefore the nation itself must not.

For the sake of clearness, the distinction between the Religious Amendment itself and the practical reforms which The National Reform Association advocates, must be clearly defined and kept in view. The effect of such reforms is not now under consideration. All that now concerns us is the fact that a religious acknowledgment in the National Constitution would not invade the realm of the religious freedom of individual citizens. If they are not in harmony with such an acknowledgment, no compulsion would be used to force them to accept it.

What then would be the legal value of the Christian Amendment? Would it have any force at all? According to the theory already examined, it must have a compelling religious power over individuals or else be entirely devoid of power. According to the opposite view, as stated at the outset, it would have no power whatever, because the Government, in the very nature of the case and by virtue of its sovereignty, can do whatever is necessary to be done for its own and the people's welfare, and can institute needed practical, moral reforms at any time.

It seems never to have occurred to the minds of many, that there may be

a national need more fundamental and more vital to the nation's welfare than what is known as practical reform. Important as such reform is, (and it is now generally admitted that we must have it or perish), it is at least possible that it is even more important for the Nation and the Government to attain the proper attitude toward the Divine Ruler and His law. Certain indisputable facts favor this idea, to which attention will now be directed.

The political realm is commonly regarded as unholy ground, where the Godless and profane elements of society possess primordial rights to administer affairs, without regard to any moral standard. Even the better elements of society too often think of politics, as existing outside the realm where Christian morality is authoritative; and when Christians enter this realm they are supposed to be governed in their political conduct by the flexible standard of expediency. Perhaps not many would boldly avow the principles advocated by Machiavelli, that any policy that promises success in polities may be adopted, and that politicians are under no obligation to be truthful or to observe any moral precept; but many act upon those principles, and persistently oppose all efforts to reform our polities according to the principles of Christian morality.

The Christian Amendment would function in setting aside this immoral theory, and would indicate that, according to our system of government, the moral laws of the Christian religion are supreme in national as well as in other spheres of life. Evidently it would be a great gain, to have incorporated in our organic law a statement that would make Machiavellianism unconstitutional.

One of the most important legal ends to be secured by the Christian Amendment, as is thus indicated, would be the fixing of the boundaries

of political sovereignty. The theory of sovereignty in this country, as held by most of the writers on this subject, is altogether unlimited. Professor Garner, in his work entitled "Introduction to Political Science," defines it as "that power which can override the prescriptions of the divine law, the principles of morality, the mandates of public opinion." Professor Willoughby says that "from their own inherent nature, divine or moral sanctions can have no application to political matters." Professor Burgess expresses the same idea when he declares that, "We must hold to the principle that the State can do no wrong."

There is a new school of political writers, however, which emphatically protests against this theory of political sovereignty. But something more must be done than merely to utter a protest, no matter how emphatically this is done. Even if political writers should agree in denying that the theory now under review is correct, public officials would not thereby be restrained from immoral official conduct; nor would they be bound to enact and enforce moral statutes. By embodying the Christian Amendment in the Constitution, the nation will thereby declare that political sovereignty is limited by the moral law.

It is fair to infer that, following this fundamental national reform, numerous practical, moral reforms would be secured. The special attention of those of our citizens who are zealous for these practical reforms but who take no interest in the National Reform Movement, is directed to the close connection that exists between the Christian Amendment and every needed moral reform. It would not empower the national Government to legislate on any question not already within its purview according to the provisions contained in the body of the Constitution. But, as the matter now stands,

almost any sort of legislation is constitutional, even though it is in direct contravention of the moral law. We would, at least, have some ground to hope that our national legislators might feel bound by this Amendment, to legislate in harmony with the moral principles which prevail in every Christian community.

Since the national Constitution is part of the Constitution of every state in the Union, this Amendment would function likewise in state legislatures, where most of the moral issues arising in the political realm are settled. Many members of legislative bodies consider themselves absolved from all moral obligation and restraint while acting in the political realm, with the result that our laws touching moral issues are of all possible moral complexions. Might we not indulge the hope that, under the Christian Amendment, the prospect for genuine moral reform would be somewhat improved? Might it not, at least in some degree, quicken the consciences of legislators in dealing with such issues as the Bible in the public schools, marriage and divorce laws, Sabbath observance, and other moral questions?

Doubtless, at this point, some objector will raise the question about the effect of the Amendment on those who do not believe in it. We will be reminded that, if it is to have any legal effect, it will be necessary to choose legislators who will be guided by it. Then we will be told that this would be unjust to Jews, agnostics, and non-Christians of all shades of unbelief. But, if the American people believe in the Christian Amendment, as they certainly will if they adopt it, why would they want to choose as their representatives, men and women who do not believe in it? And, if they ever do make such a choice, what is to hinder such representatives from supporting such measures of moral reform as would be in harmony with this

Amendment? It is certainly true that there are many men in office today who do not believe in the Eighteenth Amendment, and not a few who do not believe in the Nineteenth; but they do not seem to refuse to hold office on that account, and if they are honest they will strive to secure the observance of these provisions. But our hope is that the Christian Amendment will have some force in determining the moral character of the men and women who are chosen to office, and that the moral standard of office-bearers will be greatly elevated.

The legal value of the Christian Amendment is seen in its most luminous light, when we remember that it is declarative of the relation of civil government to the government of God. This idea runs all through the argument, as the careful reader will not fail to observe. But it is well to state it in the plainest of terms. It is a recognized principle in this country, that each subordinate political entity derives its right to exist and to discharge its appropriate functions, from the higher powers. Due recognition of those powers is obligatory. This is true, from the lowest form of organized political bodies up to the commonwealth, which derives its charter from the general government itself. There is no wisdom in stopping at that point however. The most important link in the chain is the link that unites the general government with the government of God. Without God, there could be no civil government. If God had not delegated authority to the political people, chaos would reign supreme. It is at least as important for the United States to acknowledge the supremacy of Jesus Christ the Reigning King, as it is for each state in the Union to recognize the authority of the Government at Washington.

In the light of the truths here presented, it is evident that the move-

ment to remedy the religious defect of our national Constitution is pre-eminently patriotic. It would be impossible to conceive of another movement that so fully and accurately presents the solution of our national problems. It is great enough to command the co-operation of all classes of citizens, from the wisest of our statesmen to the most humble of the rank and file of the common people. It deserves the liberal financial support of all who have been entrusted with any share of the Lord's money. It should be promoted by the self-denying labors of all the people, as soon as they are able to obtain a true vision of its significance and importance. It should be sanctified by the prayers of all who know how to approach the throne of grace, and who know that the gracious Ruler of nations is also the righteous Judge who blesses the peoples whose God is Jehovah, and who turns unto destruction all nations that forget God.

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#### THE OHIO CAMPAIGN

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In the National Reform Association campaign in Ohio for the reading of the Bible in the public schools under a mandatory law, Rev. C. McLeod Smith, General Superintendent; Rev. James S. McGaw, General Secretary; Rev. Charles F. Swift; Rev. J. C. Carpenter; and Mr. Frank R. Agnew, have been giving their high talents and their best devotion to the work. Strong public meetings have been held and are continuing at this hour of writing. As previously reported, a most noted assembly was at Akron, addressed by Rev. Charles F. Swift. On the 8th of February, a meeting was held in the Coliseum at Toledo, the chairman of which was the Rev. Albert King Morris, President of the Ministers' Union at Toledo. It was addressed briefly by Dr. C. McLeod Smith. Rev. James S. McGaw gave the principal address of the evening.

# EDITORIAL

## HOPE FOR GERMANY IN NEW CHANCELLOR

Now that Germany's new chancellor, Hans Luther, has assumed office with promise of perpetuity of his authority and his measures during a sufficient period to insure progress, it is well for the rest of the world to admit that there must be a fair understanding of the German situation.

Germany is burdened more than any other nation of the world. Not by debt. Not by taxation. But by German obstinacy. And, strange to say, this obstinacy persists with the one class which ought to be the first to relinquish an impossible position—the people of education, of station, and of world experience.

The masses of the German people would have been willing, may yet be willing, to bend their backs to the yoke and to endure servitude of a generation or more to the payment of indemnities, because of the madness of their war lords. There are millions in Germany who fear God, who labor diligently, who save thrifitly; and who, with all their love for fatherland, have a wide and high appreciation of humanitarianism. With wise and unselfish leadership, these millions could have been induced to take a proper view of the responsibility forced upon the German republic and people by the wild ambitions of the German empire and its junkers.

But the folk who will not accept the fact, and who burden the government by an overload of obstinacy, are those persons who will not admit the truth, who will not cheerfully submit to the inevitable, and who plot for the achievement of the impossible.

This is the load which Chancellor

Luther must carry. And his position and that of all other statesmen and fair dealing men in Germany, must be understood by the world.

Such understanding is made the more necessary by the constant output of foolish and vindictive utterance from Germany, and by the reverberation of these doctrines of revenge.

Germany's opponents cannot be expected to be silent, in order to conceal the fact of German teaching of vengeance. And so we have the widespread publication in other countries, of that gospel of hate which has been taught throughout the Rhineland. The German utterance is as vindictive as words can make it; and the foreign comment corresponds in tone. Together they would incite a young German to a distorted view, and would imbue him with feelings of hatred and desires for reprisal, that would last throughout his lifetime.

Also, the secret preparations to create and munition an entire army are not likely to pass unnoticed, but to be even too much noticed by Germany's opponents.

And these are things against which the new cabinet of Germany must make firm and skillful contention. Chancellor Luther and his colleagues must retain the confidence of the German people, and at the same time must repress dangerous exhibitions of German vengeful feeling.

In the finest spirit of international fraternity, we of America ought to study the German situation, and to be as sympathetic as the circumstances will permit. Germany is injuring no one but herself, when some of her unrestricted junkers and imperialists teach the doctrine of hate. Germany is injuring no one but herself, when

some of her old militarist leaders make preparation for a war of revenge.

Carthage was razed to the earth, her mighty cities were plowed under, her soil was sown with salt—because she would not forget. Hannibal was taken into the temple to make his vow of eternal revenge against Rome. Rome still stands; and the place where Hannibal swore his dread oath is only a memory.

Germany is too valuable to suffer such a fate as came to Carthage. Chancellor Luther and his cabinet must do, and they are doing, all in their power to temper the mood of Germany to the requirements of national honor toward the rest of the world.

And, as an aid to this great thing, the rest of the world ought to understand the German situation, and ought to give sympathy to the wise and able German leaders, as well as to the mass of the honest, God-fearing German people.

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#### THE OFFICIAL PROTECTION OF BOOTLEGGERS

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Recent developments prove, incontestably, the contention of THE CHRISTIAN STATESMAN that the liquor rings have been protected by public officials.

We will not assume, and do not need to assume, the guilt of the esteemed United States senator who has been charged with bootlegging. It may be that he is a victim of what he terms a "frame-up." Or it may be that he is as guilty as the guiltiest wretch that ever went to the gallows or the rock pile. The determination of his case is not essential to the conclusion that officialdom has been protecting the trade in rum.

From various parts of the country come the evidences that police officials, sheriffs and their aids, county officials, and even higher-ups than these, have been a part of the combination.

It is a lamentable fulfillment of a lamentable prediction. It was not difficult for a forthteller to declare that, if the rich and respectable—secure in their prestige—continued to deride the law by their individual practice, the bootlegging combine would grow in power, and that soon its offered temptations would be too strong for the ordinary man entrusted with the administration of the law.

We are sorry that men in official position have been guilty of taking bribes and joining in the bootlegging trade; but we are glad of the exposure, inasmuch as many of them have been guilty.

And now just a word of admonition to those who read. How glorious is a good name! In one day's paper came the statement that, in a notorious trial of bootleggers, the name of Charles Evans Hughes was given as that of one for whom a bribe fund of \$50,000 should be raised. The court and the lawyers and the jury all smiled with disdain. The charge did not need a refutation. But, on the same day, came a statement that an eminent and notorious public man, known to be friendly to whisky, had been the go-between for bootleggers, and had been made the custodian of a sum of money. And this man had to break into voluble denials which, with all their volatility, did not smother the suspicion in the public mind.

We want men like Hughes, above reproach, in our public life, to drive the whisky business out of existence; and we need the exposure and punishment of every official who connives with the bootlegging ring.

THE CHRISTIAN STATESMAN repeats that no bootlegging ring can operate for any length of time in any borough, any county, any state, or in the nation, without official partnership.

Down with the official partnerships with whisky!

**STRAINING AT BAD MANNERS  
AND SWALLOWING BAD MORALS**

A critical parent remarked not long ago that the school attended by her children was most inefficient because it did not impart a knowledge of good manners.

She was very indignant at being told by the teacher that the schools had nothing to do with good manners; that the home was the place for this teaching; and that the school should not be burdened by the care, nor be allowed to usurp the authority.

One can share the mother's indignation. There is no proper teaching which should not be a part of the school curriculum. But this same solicitous parent is one who had objected, and who belongs to a cult which objects, to the daily reading of the Bible in the public schools. She says that the home is the place for religious training, and that the schools have nothing to do with this essential thing.

Why the discrimination? There are many shades of opinion concerning manners, although not such vital differences as concerning morals. To assume that the teaching of manners can be absolute upon the basis of generally accepted standards to which all Americans ought to subscribe, and that the State takes upon itself no improper burden when it supplements or performs the work of the home in imparting to the children these standards; and then to assume that, because there are different shades of religious belief—or no religious belief at all—among some of our thoughtful or thoughtless people, there must be no faith in religion and no standard of religion accepted by the schools of this Christian country, is certainly an absurdity.

The good woman who feels that her children are growing into crudities and into dangerous impertinences because

the schools fail to teach good manners, ought to realize that her children may grow into dangerous recklessness..and fatal sins if the schools do not teach religion.

If the child is not amenable to the home teaching of manners, why is it to be supposed that the child will be amenable to the home teaching of religion? The indignant mother occupied an untenable position in saying that her teaching of manners to her children would be spoiled by ill-mannered contacts and surroundings, unless the schools would enforce the teaching; but that her teaching of religion at home, to the same progeny, would be effective against all the temptations by which these children could be surrounded in Godless schools.

Let it be stated in a series of plain questions:

Can a school be called competent in this civilized land, which does not teach, by precept and example, good manners to the children? Some children come from ill-mannered homes, and some cast off the home teaching when they put on their hats and coats and start with their strapped books for the school building; shall they therefore be left to the waywardness of individual inclination or to the effect of evil influence and example?

In this Christian land, can any school be called competent which does not teach the essential truth that Jesus Christ is the Savior of the world, the King of kings and the Lord of lords? Some children come from homes where this is taught, and some from homes where no such truth is imparted; shall these children be left to the dangers of wayward inclination and to the sinful example which they see all about them?

What social comfort can there be for a State in which the children are reared to insolence in their communica-

tions with their fellow creatures? What safety can there be for a State whose children are not taught that the State itself is under submission to a Divine Ruler?

### OUR RELATION TO THE DAWES PLAN

It is well for our readers to maintain their equanimity and to retain their balance of judgment, in considering our participation in the Paris agreement concerning the Dawes plan for reparations.

Such calmness of consideration and such accuracy of judgment become essential in view of the hysterical claims made from two opposing sides, when they contemplate this international contract.

One extremist declares that we are at once plunged into all the complications of Europe, and are necessarily made a party to the League of Nations and to all the dangers of its covenant. And another says that we are hanging upon such a tenuous thread of right and responsibility that we cannot enforce our part of the claim for reparations.

By the time this issue of THE CHRISTIAN STATESMAN shall reach its readers, probably the text of the agreement, with enough of the explanatory documents, will be given to the country by the State Department, so that anyone who cares to read extensively and attentively, may have a basis for his own judgment. But in the meantime the following appear to be the facts and the rightful deductions:

Under the Paris agreement, the United States is to receive two and one-fourth per cent of all reparations paid by Germany under the Dawes plan. This country does not assume joint responsibility with her former Allies in any enforcement of the agree-

ment made by Germany. But the execution of the entire project, originating with Americans, is so completely under the direction of American financiers, that our moral suasion is likely to be more powerful than any force which can be brought to bear by the threats or exactions of other nations under the plan.

We are not made party to the League of Nations by our acceptance of the Paris agreement. We are not plunged into all the complications of Europe. But this fact grows more and more manifest—we cannot be *of* the concert of nations without being *in* the concert of nations. We cannot dip in and out like a flying fish. We cannot take deciding part, by the action of so-called "unofficial observers" who claim equal rights under plans and agreements which they may reach, without becoming morally responsible as a nation for the policies thus pursued under our patronage. This "unofficial observer" business is largely a fiction. Every department of our Government takes its due cognizance of what is said and done. Disclaimers of authority and responsibility become largely a pretense.

So, while we are not placed in the League and are not necessarily immersed in the complications of Europe and not officially bound to enforce the Paris agreement, more and more it becomes discernible to the thoughtful person in America that we are moving toward the *fact* of participation in world affairs, even though we deny to ourselves a titular membership in the League.

A plain view of the situation is that the extremists on both sides are mistaken. The Paris agreement does not put us in the League. But, on the other hand, the Paris agreement is probably a long step toward our entrance.

**FRANCE AS DEBTOR AND CREDITOR**

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Out of the utterances concerning the French debts, one can pick a great jewel of truth.

Premier Herriot tells the Chamber of Deputies that France will not repudiate her debt to America; but that—as France incurred, in behalf of the whole world, a loss with which no amount of money is comparable—he wants the French casualty roll considered, when the money debt is being weighed.

One could not endorse the culmination of the Herriot argument, if it were not preceded by the decisive statement that France will not repudiate her money debt.

During five years, we have hoped to see some such ground taken, by mutual assent of the rulers of the governments involved in this complicated question. THE CHRISTIAN STATESMAN has opposed the blotting out of our account against France, by any immediate stroke of legislative and executive action. It would be as hurtful to France in the long run, as it would be aggravating to our citizenship in the present generation. On the other hand, it must be considered that France held, with her thin blue line, for all this world, through those first trying years of the War. Well-informed people know now, what many farseeing men believed in the early days of the war—that, with France conquered, and with the conscript system which would be inaugurated to bring man power and resources to German aid, the war lords intended to set up a super-empire to dominate all the peoples of this globe.

It is fair in weighing the money debt of France to the United States, to weigh also what she expended in the lives of her people, to hold the line

until we were ready to take our part in the mighty strife.

No mere statistical tables will be sufficient for a basis upon which this calculation can be righteously made. But goodwill, the revival of affections, and, most of all, an international interpretation of the binding law of our Lord, Jesus Christ, will bring us to a concord.

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**POSTAL EMPLOYEES WORTHY OF THEIR HIRE**

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Once more those faithful workers, the postal employees, are hopeful that they will get their increased compensation.

But there is still a danger. There is a difference between the two Houses of Congress.

After President Coolidge vetoed the carrying measure in January and after it became apparent that the veto could not be overridden, a bill was introduced into the House by Congressman Kelly and a measure of similar import went into the Senate.

The two measures differ in some important particulars; and at this hour of writing it is not certain that a satisfactory compromise can be found, although the postal employees have a strong hope and in that hope the honest mind of the nation will share.

For nearly a generation, beginning notably with the time of "Sunset Cox," there has been a fight for an honest compensation to the honest, industrious, faithful men and women of the postal service. We make exactations upon them, that are almost unparalleled. We expect, and in large degree we receive, the exercise of more than ordinary talents, of devotion and discrimination and assiduity. The successful railway mail clerk who remains in the service

must be a man of physical hardihood, mental quickness and almost unerring accuracy. The volume of his work must be discharged with a rapidity which is astounding to one who has opportunity for observation. The clerks in the offices, though sometimes of a different type, must be equally well equipped for their duties. And the faithful letter carrier bears almost the burdens of the world on his bowed shoulders.

There is usually some champion ready to espouse the cause of these deserving public servants. But, since the time of Sunset Cox, no other such doughty challenger in their behalf has arisen, as the Hon. Clyde Kelly of Pennsylvania. His fight has been continuous, intelligent, and forceful, through nearly a decade.

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#### *DESPERATE PROPAGANDA AGAINST SABBATH BILL*

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Vituperation and mendacity are manifested to the nth degree, in the attacks which are made by organized secularism and by those assuming religionists, who oppose the Jones bill for Sunday observance in the District of Columbia. Within the past month we have read in the organs of such an unholy alliance: that the bill would drive everybody to church; that the project is being financed by profiteers who want to grind the masses into hopelessness; and that investigation will develop a scandal, in showing that large sums have been contributed to force upon the District of Columbia an inquisitorial custom taken from the dark ages.

No honest and intelligent person reading the Jones bill, can find therein, any provision or any implication justifying these shameful falsehoods.

The text of the measure was printed in the issue of THE CHRISTIAN STATESMAN for February. It provides a day of rest for the people of the national capital. It does not force anyone to church. It allows those who desire to recognize another day of the week than the Christian Sabbath as their day of religious observance, to do so without penalty. It allows for all works of necessity and mercy. Instead of being a measure of oppression upon the masses, it is the best relief which can be afforded to them.

The insolence of the statement that the bill is backed by vast money, obtained from profiteers who have some mysterious, venal desire to shut down the sordid activities of life on the Sabbath day, is as ridiculous as it is atrocious. There is no such backing from profiteers. On the contrary, it is the opposition which appears to be very comfortably financed, and from just such quarters. The purveyors of commercialized pleasure want Sunday wide open for their own gain—in Washington and everywhere else throughout the country. It is manifest to anyone who cares to observe, that millions are being expended on anti-Sabbath propaganda.

Once more we renew the urging upon our readers to send petitions and letters to their senators and representatives, urging support of the Jones bill. The country is at a parting of the ways. Either we shall remember the Sabbath day to keep it holy; or the greedy commercialists of the land will break down the sanctities of the Sabbath in order that they may make satanic profit out of the souls of human creatures.

If we shall rear a generation of American children who have no regard for the Sabbath, the whole nation will pay the penalty.

# Religion and the State

## The Right and Duty of the State to Teach Religion in Its Schools

(A series of short articles on the right and duty of earthly government to recognize its Divine King.)

It is the right of a child in our public schools, to know the character and the authority of the Government under which he has to live.

It is the right and the duty of the State, in its public schools, to impart that vital knowledge.

No matter whether the home teaching is adequate or not, the State must take no chance. It must instil in the mind of the child in the school, that this Government is founded, in a political sense, upon the rock of human political equality; that ours is a Government of law, made and administered by representatives and officials chosen of the people.

The child cannot grow into good and safe citizenship without this knowledge.

Similarly, it is the right of the child to gain still higher knowledge in the schools; to learn that this Government, and all other earthly governments, are under the rulership of the Divine King. It is the right and duty of the State, in its public schools, to impart this knowledge.

As the State would be recreant, in withholding from its school teaching the facts of its own political history and political character; so it is doubly recreant, if it does not teach to its children the national religion. The national religion is the basis for all national integrity—the integrity be-

tween the citizen and the State and the integrity between the State and other states of the world.

No education of the child in the public schools is complete, without the teaching of religion. And the State might better claim that it is turning out well-equipped citizens with no knowledge of arithmetic and geography, than to claim that it is properly graduating its children from the schools, to go into the life of the world without religion. In another twenty years, this nation will be governed by the will of the boys and girls who are now in our public schools. That they shall be Christian citizens is far more important than that they shall be merely scholastically competent citizens.

Competency without conscience is dangerous to the State.

It is the primary law of self-preservation, that the State shall teach to its children the Divine Law to which the State itself must make its submission.

*Jesus Christ is Civil Governor among the nations.*

That is the all-important fact of our national life. It transcends all other teaching of national character, purpose and history.

A Christian state which fails to lead its children into a knowledge of the one supreme fact, is imperilling its own existence.

# Monkey Wrenches in the League Machinery

BY THOMAS L. COMSTOCK

Many a mischievous person who could not build a marine engine, can throw a monkey wrench into the machinery of one, which will wreck the finest piece of mechanism, and leave the ship helpless amidst the rolling waves.

When people of a certain type cannot defeat a measure on principle, they invent mechanical obstacles to its progress. In this way, they create delays, then they project misunderstandings; and finally interventions occur which compel even the friends of a worthy measure to consent to postponement.

It is by just such method that the Harding-Coolidge-Hughes project for our participation in the Permanent Court of International Justice has been blocked.

Our statesmen individually declared for it; the political parties declared for it; the majority of senators have favored it; nearly all the organized bodies of the church and of the ethical movement in society have endorsed it. And yet, at this time of writing, it seems to have been set aside by the powers that be.

Such an event is not only deplorable past words; it is sinfully inexcusable.

In his special message to the Congress of the United States, on the 24th of February, 1923, President Harding says:

There has been established at The Hague a Permanent Court of International Justice for the trial and decision of international causes by judicial methods, now effective through the ratification by the signatory powers of a special protocol. It is organized and functioning.

The United States is a competent suitor

in the court, through provision of the statute creating it, but that relation is not sufficient for a nation long committed to the peaceful settlement of international controversies. Indeed, our nation had a conspicuous place in the advocacy of such an agency of peace and international adjustment, and our deliberate public opinion of today is overwhelmingly in favor of our full participation and the attending obligations of maintenance and the furtherance of its prestige.

In equally strong terms President Coolidge has favored our participation.

From the place of Secretary of State, the great Charles Evans Hughes urged the Senate to favorable action.

The Senate is now controlled by the Republican party, and this is the declaration of the Republican platform of 1924, at the convention which nominated Calvin Coolidge and Charles Gates Dawes:

"We endorse the Permanent Court of International Justice, and favor the adherence of the United States to this tribunal as recommended by President Coolidge."

In view of all these endorsements by high authority of the Republican party, including its national convention, and in view of the almost universal demand from the people of this country, how is it possible for a small element in the Senate to prevent the desired action?

The trick consists in the intervention

of mechanical delays, as stated in the opening of this letter. Many a mischievous person who could not build a marine engine, can throw a monkey wrench into the machinery of one, which will wreck the finest piece of mechanism and leave the ship helpless amidst the rolling waves.

Our people ought to understand this as a device of small or malignant minds. We are not speaking now of the two or three great men in our Senate, who openly and by fair means oppose our adherence to the protocol and our acceptance of the Court, because they conscientiously feel that we would be engaging in dangerous entanglements. Their fight is a candid one. Everybody understands their position and respects their integrity. And, if I am right in my estimate of them, they would be willing to have the matter come to a vote. No, the real delay is not produced by such men as these, but by the tricksters who intervene with a lot of parliamentary arrangements and committee orders, etc., etc., to prevent a decisive vote upon the actual merits of the case.

Some time ago, I saw a very plain article about this Court in THE CHRISTIAN STATESMAN, and I am now writing with the hope that you will find space for a more elaborate presentation of the facts as I shall give them here.

The idea for a Permanent Court of International Justice originated in America. More than any other person, our own Hon. Elihu Root is responsible for the projection of the plan. He proposed that, in character, it should be like our Supreme Court, with such modifications as would perhaps be necessary at the inception, to satisfy those nations which might not be inclined to commit themselves absolutely to accept the decrees of a supreme tribunal. The first Peace Conference was held at The Hague in 1899; and this was but the outgrowth of arbitra-

tion conferences which had been increasing in numbers throughout the years. Fifty-seven of them had been held, with participation by the United States, previous to the Peace Conference.

In giving his instructions to the first delegates to the Peace Conference of The Hague, Secretary John Hay suggested a plan for a permanent international tribunal.

And, in 1907, in his communication to the delegates from our Government to the second Peace Conference at The Hague, Elihu Root, then Secretary of State, made this very clear statement:

It should be your effort to bring about in the second Conference, a development of the Hague tribunal into a permanent tribunal, composed of judges who are judicial officers and nothing else, who are paid adequate salaries, who have no other occupation, and who will devote their entire time to the trial and decision of international causes by judicial methods and under a sense of judicial responsibility. These judges should be so selected from the different countries, that the different systems of law and procedure and the principal languages shall be fairly represented. The court should be of such dignity, consideration and rank that the best and ablest jurists will accept appointment to it, and that the whole world will have absolute confidence in its judgments.

In 1907, the second Peace Conference adopted a recommendation for a court of arbitral justice, of international character and permanency, as soon as an agreement could be reached with respect to the method of selecting the judges and the constitution of the court.

With all this antecedent preparation and resolve, it is not surprising that the government of the League of Nations should have proceeded with some urgency to establish a court. In Article 14 of the Convention, it is stated that the Council of the League shall formulate the plans; and, in pursuance of such directions, an advisory committee of directors sat in The Hague in the

summer of 1920 and formulated the whole project. Hon. Elihu Root was a member of that committee. The Assembly of the League adopted the report on the plan December 13, 1920. The statute constituting the Permanent Court of International Justice becomes effective by virtue of ratification by signatory powers to a special protocol.

It is well that one should know the point made in the preceding paragraphs. In a certain sense, the World Court is an offspring of the League of Nations. But full participation in its authority does not commit our nation, nor any other one of the signatory powers, to membership in the League itself. Let there be no doubt upon this point, which is plain on the face of the agreement, but is still further demonstrated by the fact that states which are not in any way within the League of Nations, can become parties to the World Court.

The Court consists of fifteen members, eleven judges called ordinary judges, and four deputy judges—all of whom are elected by the Council and Assembly of the League, each body proceeding to make its own ballot, with a very fine protective provision that any successful candidate must obtain the absolute majority of the votes from each body. There is no condition of nationality; but the very genius of the situation is, that no man could be thus elected who was not a jurisconsult of world experience and world fame in the interpretation of international law.

The first election of judges of the Court took place in September 1921. The eleven ordinary judges are: Viscount Robert Bannatyne Finlay, Great Britain; B. C. J. Loder, Holland; Epitacio Pessoa, Brazil; D. G. Nyholm, Denmark; Charles Andre Weiss, France; John Bassett Moore, United States; Antonio Sanchez de Bustamente, Cuba; Rafael Altamira, Spain; Yorozō Oda, Japan; Dionisio Anzilotti, Italy; Max

Huber, Switzerland; and the four deputies are: Michailo Jovanovitch, Serb-Croat-Slovene state; F. V. N. Beechmann, Norway; Demetri Negulesco, Roumania; Wang Chung-Hui, China.

The fairness of the Council and the Assembly of the League, in selecting an American, the Hon. John Bassett Moore, as one of the ordinary judges, is the more marked because we were at the immediate time not a member of the League, and had given indications that we might refuse assent to any protocol as a signatory power to the authority of the Court.

Broadly speaking, the mission of the Court is to hear cases of difference arising between nations; to adjudicate thereon; and to make decree.

Sometimes, some of the opponents of the World Court misrepresent the case, by making it appear that our signature to the protocol would bind us to accept any interference which the Court might choose to make in our own national affairs, to abide by any decree which it might make concerning our relations with other powers, and to join in compulsory measures to enforce the Court's decree upon rebellious or defaulting litigants. There is not one word of truth in any such proposition. On the contrary, the weakness of the Court lies in the fact that it cannot take up questions which are not submitted; that it cannot enforce its decree upon a litigant nation; and that it cannot require the signatory powers to bring compulsion upon the defaulting nation, which might spurn the decree after an antecedent submission to the Court. But this frailty will be overcome by experience. The probability is that a world conscience will be developed, and that no one of the nations would refuse to abide by a decree, in any case to whose submission that particular nation had been a party. We have before us a plain

example, and it was this example which was used by Elihu Root. Here are our states of the Union, every one of which abides by the decisions of the Supreme Court of the United States. At the inauguration of our Supreme Court, there were many fears concerning it; but these were soon dispelled by the happy concord which followed the Federation of the states and the organization of its judiciary.

I am an advocate of the World Court, and I am anxious for our acceptance of the protocol. But I am not so indignant at the delay, as I am indignant at the method by which delay is procured.

To recur to the opening paragraph of this article: The vice of small minds is to devise mechanical means to defeat what cannot be successfully opposed upon principle. And some of our near statesmen seem to have developed this vicious art to the nth power. At this very hour, it seems as though the protocol cannot be brought to a decisive vote, during this session of Congress.

After all the pledges and the urgings and the commitments and the popular appeal, such a delay is both insolent and sinful.

#### *DISAGREES WITH MR. QUINCY*

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Dear Editor of THE CHRISTIAN STATESMAN: I hesitate to speak in criticism, where so much could be said in commendation. But I must voice my decided disagreement with a portion of Junius Channing Quincy's "Whither the Klan?" My reading of "The Klan Spiritual" and "The Klan of Tomorrow" leads me to quite a different conclusion.

The isolated, weird, mysterious, evidently intended fear inspiring method of taking their oath, whatever paraphernalia was used, awakens at once in the minds of some, if not a doubt of the honest intentions of some partici-

pators, a dread that others may be encouraged by it to "strike in the dark." My Covenanting forefathers, in the face of the greatest injustice and the greatest danger, never employed such methods.

That an organization which employs (I quote from Dr. H. W. Evans speech) "Edicts of the Imperial Wizard, acts of the Klonoilium, resolutions by Grand Dragons in conference, inspiration Klonoconvocations," stealthy visits by masked characters, awesome displays of a fiery cross, should arrogate to themselves the right "to wear the White Robe emblematic of the spotless purity Jesus came to establish throughout the earth," and claim that it "has for its soul the Living Presence—Jesus the Christ," seems to me little, if any, short of blasphemy.

That there are real evils to be combated, we are all painfully conscious; that some join the above mentioned organization with good motives we can readily believe; but, until there is a decided transformation, we are convinced of the great probability that it will give occasion for, and strengthen, as great and dangerous evils as those it removes. I know of a community in which bootleggers were working so stealthily as to make procuring of evidence difficult. Fiery crosses were burned, and the notice "Bootleggers take warning" was placarded; but apparently the bootleggers only laughed at them. But, when the best citizens informed the proper officers of conditions and told them that they were expected to do their duty, and that they, themselves, were ready to appear as witnesses, the bootlegging establishments were soon raided and broken up.

Of course, eternal vigilance is the only price of safety; but the last plan is certainly the best for exercising that vigilance.

Sincerely and fraternally yours,  
**A Subscriber.**

# Special Correspondence from Mormondom

[Information direct from Salt Lake City, Utah.]

If I didn't know anything more about Mormonism than its efficiency, I should be as lost in awe and admiration as are many of the tourists who run into Utah with one set of prejudices, and run out of Utah with an entirely contrary set. They come here thinking that Mormons have horns; and, when they do not find horns, they go away believing that the Mormons have been a much maligned people. They see efficiency, and they assume that the Mormons must be a most competent people. They see average American social movement on the surface, and they think that the Mormon religion must be as good as any other. And, finally, they see "the desert blossoming as a rose," and they conclude that Mormonism must have had a special leading by Divine power.

Of course I have covered this ground many times; and yet some new circumstance brings it all to the fore again.

Just now, the object of the church is to familiarize the world with Mormon music and poetry and other Mormon art, in order to blind the judgment of the world concerning Mormon blasphemy. The latest of these attempts to come to my notice is the publication by one of the great phonograph companies, of records of a series of Mormon hymns. The advertisement of these appears on a circular issued by the phonograph company itself. I don't give the name, for I refuse to be a part of the advertising game for Mormonism. The selections were made by the general music committee of the Mormon church, and an opera quartette

selected to render the hymns under the direction of the great choir leader of Mormonism, Evan Stephens—world famous among Welsh musicians—who conducted the Mormon choir presentations throughout the country, in a sensational and victorious appearance a few years ago.

Now, of course, nobody finds fault with the phonograph company; and perhaps nobody finds fault with the Mormon church. The point I want to make concerns the efficiency of Mormonism. If there is any agency in the social movement which the Mormon church does not utilize to mitigate adverse judgment, and to advance its own interests, the person who can discover such an agency could probably gain a good reward by applying at Mormon church headquarters.

The late Rev. Josiah Strong said that the Mormon articles of faith presented everything except Mormonism. And, in looking over the list of records made for the Mormon church by the phonograph company, I see that the hymns have been selected most tactfully. In large degree, anything which could be offensive is carefully excluded; and, in large degree, only reverence, poetry and romance are presented. For instance, there is omitted from this production and advertisement one of the two favorite hymns of Mormonism, "Oh, Ye Mountains High!," which is a battle song, a hymn of defiance to the rest of the world. The production of this might lead to an aggravating situation. Also, one does not find in the list another militant hymn of Mormonism, "Israel,

Awake from Your Long Silent Slumber!"'

Later on, the majestic marches of these hymns, with their thrilling cries against oppression and their note of determination to be victor over all the world, may be acceptable to such as have become habituated to the smoothly flowing and reverent Mormon hymns put out in this first set of productions.

My admiration would go to Mormon efficiency, if it were not that efficiency for an evil cause makes the cause all the more dangerous. And Mormon efficiency is what has saved Mormonism from a rightful judgment by the citizenship and the Government of our country.

Away back in 1906, a committee of the Senate of the United States reported that the Mormon church dominated the functions of the State of Utah and of surrounding states. At that time there was an aroused public sentiment which threatened the Mormon church political power and the Mormon church monopolistic business interest (both of which, by the way, are the fortress walls which protect Mormon polygamous teaching and practice). Shrewdly, patiently, resistlessly, the Mormon church went on with its elaborate intrigue to repress all the indignant public sentiment.

Its efficiency in this work is now demonstrated. Never in my observation of social movements, has there been a more successful strategy than the Mormon church has shown. It goes on teaching polygamy. Some of its priests continue the practice. It is fastening its grip of steel upon the politicians of the entire mountain country, and, by trading power, it is extending its influence into all the councils of the Government. Its business enterprises are fostered by subvention and other aids. And the millions of tourists who visit Mormondom in a decade, are made to believe that

here is a most worthy and the most maligned people on the face of the earth. That's some efficiency.

But I would be doing a wrong to your readers, if I did not say that we are breaking down some of the resistances of Mormonism. Its assiduous labors and its almost unlimited expenditure to gain public favor show that it recognizes its own weakness. It demonstrates what the psychologists now call the "inferiority complex." Many of its own young people ask themselves why—if the genius of Mormonism, divinely ordained, was that it should separate entirely from the world—all its energies should be expended in trying to consort with the world. The very advertisement of the Mormon church, intended to modify the adverse judgment of mankind, is also an advertisement to its young people that the rest of mankind is worthy of consideration. Every attempt of Mormonism to show that it is not vitally different from evangelical Christianity, is a teaching to its own young people that there was no reason for its coming into existence. Every bid for fraternity with the rest of the world is counsel to its young people, to be in fraternal relations with humanity at large. And all these teachings are denials of the foundation claims of Mormonism.

So we are making some progress. Every concession made by Mormon strategy to appease the situation and to advertise itself favorably, is ground gained. Soon, with the pressures which are being exerted from the outside, and the discontent which is being expressed within, we shall be able to get an elision from the Doctrine and Covenants of the atrocious teaching of polygamy; and, without this teaching, polygamous practice will grow into immediate social disrepute.

I wish I could say as much with regard to the political and business situ-

ations. None of the efforts so far made has seemed to break the solidarity of Mormon political and commercial power. These have grown tremendously since 1906.

We may, after long battle, get Mormonism to practically retreat from the teaching or practice of polygamy; and we must keep up that battle for the sake of God and country. It is essential for the welfare of the coming race. The importance of the fight cannot be exaggerated by any poor words of mine. But, even when that shall be done, Mormonism will remain a vital danger to this Republic, unless it can be changed from a tyranny into a church. Its rule is more than that of a pope. It is the embodiment of the papacy, the political machine, the oil trust and the railway combine—all in one—for all the people who dwell in Mormondom.

If our American citizenship, which realizes a good deal about the influence upon American affairs of the man in the Vatican, would only wake up and realize the more important and more imminent fact, we might get some redress. Mormonism in its growth is more dangerous to the institutions of the Republic than any bull or plot which could emanate from Rome.

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#### CONTRIBUTED COMMENT ON BLUE LAWS

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Editor, THE CHRISTIAN STATESMAN: In the February issue of THE CHRISTIAN STATESMAN, on page 18 and also on page 33, there are statements that there never were any blue laws. Now I have in my possession, a little book published the first of the year 1867. I see by the date on the fly leaf, that I bought it March 26, 1867. It is put out by M. McN. Walsh, A.M., L.L.B. of the New York Bar. The purpose of the book was to give teachers a knowledge of the law, in regard

to their right to open their schools by reading from the Bible and prayer. In this book, the writer gives the law as it was when the book was written. He says he will not give his own opinion, but will quote from the court records. Now, while he does not say that witches were burned, yet the law prescribed death as the penalty for witchcraft and blasphemy. Banishment, cutting off ears, etc., were prescribed for various offenses of a religious nature. The law did not say that a man should not kiss his wife on Sunday, but did say that a woman shall not kiss her child on Sunday or Fasting day.

These laws were found in Massachusetts and Connecticut. Other states had laws which deprived certain parties of civil rights. These laws date from 1630 to about 1700. The writer gives the date when the law was in operation. He says that when Roger Williams came over in 1631, civil and religious liberty were strangers in New England. Now the writer in THE CHRISTIAN STATESMAN is probably correct in saying that there were no blue laws in Pennsylvania, for this state was not settled for nearly fifty years after these laws were in effect, and it was settled by a man of more liberal views. Now this is not to disparage our Pilgrim fathers. They were deeply religious men, but, as the writer says, they thought it their duty in founding the State, to make the weak in faith, strong through fear. The progress made by the descendants of these same people, up to the time of the adoption of our Constitution, in civil and religious liberty, shows what a people can accomplish when living in a country where they govern themselves. For, though the colonies were under charter government, they were practically under self-government, and were ready for the full exercise of it when the time came.

—W. S. Wyllie.

# Protestants Get Together

There is one banner under which all Protestants can unite. It is the banner of Jesus Christ the Civil Governor among the nations.

Without regard to denominational distinctions, without any attempt at organic union, without requesting dissolution of other Protestant ties to societies or orders; The National Reform Association invokes the unification of all Protestants in the United States for the purpose of maintaining the Protestant ideals of this Protestant nation under that sacred banner.

Here are some more names of faithful citizens who pledge themselves to the cause of Protestant unification:

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D. B. Hutchings, Carlton, Ore.  
E. G. Mizer, McMinnville, Ore.  
J. M. Graves, McMinnville, Ore.  
H. Hinshaw, McMinnville, Ore.  
C. B. Petty, Carlton, Ore.  
Grover Davis, McMinnville, Ore.  
Harold K. Phillips, Sheridan, Ore.  
V. C. Byers, Sheridan, Ore.  
Harl H. Wood, Sheridan, Ore.  
Perry Shrews, McMinnville, Ore.  
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M. Treibble, Sheridan, Ore.  
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#### FOR PROTESTANT UNITY

If you endorse this movement, clip the coupon and send to The National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

Coupons for your friends upon request.

*This is a Christian nation.  
 This is a Protestant Christian nation.*

*Its ideals and its institutions—  
 its laws and its customs are Protestant.*

*I favor a closer unification of  
 Protestants for the maintenance  
 of the Protestant character of this  
 nation.*

## THE INDULGENCE FOR SELF-INDULGENCE

By HENRY PEEL

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Rev. C. L. Neal of Toluca, Mexico, has an illuminating article in the February issue of *Home and Foreign Fields* entitled, "Complete Indulgence Given to Catholics in Mexico."

In the month of October, the Catholics of Mexico had a Eucharistic Congress which thousands of people attended. The following is translated from one of the daily papers:

"The illustrious Archbishop of Mexico, Dr. Jose Moro del Rio, authorized the reporter of *El Universal*, the great daily, to make known to the Catholics the indulgences granted to the faithful.

"1. To all the faithful who have been to confession and have taken the Lord's Supper, and who visit some church or chapel while the Eucharistic Congress is in session, and recite prayers for the destruction of heresy, etc.," (that is for the destruction of the Protestant faith) "will be granted the apostolic blessing and complete indulgence.

"2. To all the faithful who pray in a church during the Congress or worship the holy Sacrament," (that is, worship the wafer they use in the Lord's Supper, because they think it is the real body of Christ), "or pray according to the mind of the Church, will be granted *seven years of complete indulgence*," (that is, pardon for all sins committed during that time) "and an additional indulgence for 280 days."

Dr. Neal enumerates other indulgences granted for works of piety and penance.

It is not our intention here to show how unscriptural is this doctrine of indulgences, built upon the false foundation of works of supererogation, and presupposing the existence of the non-existing purgatory.

The church of Rome admits its ignorance of the efficacy of indulgences even to the souls in purgatory, although they profess to believe that indulgences, in some way, do away with the tem-

poral punishment due for sins committed.

We believe that such wholesale granting of indulgences, as that recorded in Mexico, is an encouragement to wholesale sin. The whole theory is immoral in its tendency. What must the people of Mexico, eighty per cent of whom can neither read nor write, think of the archbishop's pronouncements? Seven years complete indulgence will doubtless be taken by the ignorant, to mean seven years' license to sin, whatever may be in the mind of the ecclesiasts.

When Tetzel conducted the sale of indulgences throughout Europe, by the authority of the pope, the people who purchased them considered that they had permission to sin, and they became utterly demoralized. The scandals which resulted roused Luther to action. It was this very doctrine of indulgences which, in a large measure, brought about the Protestant Reformation in the sixteenth century.

The United States cannot but be affected by what transpires in Mexico, for she is our very near neighbor. The closer the ties of affection between the two nations, the better will it be for both of us. Mutual understanding and respect will be developed when our national ideals and aspirations coincide.

Encouraging the people of Mexico to pray for the destruction of the Protestant faith, and promising them indulgences in connection with the Congress, backed by the authority of the thousands of ecclesiasts who attended, is calculated to lower the national ideal. The sinfulness of sin will not be appreciated. It turns back the hand of human progress four hundred years. Our ideals of civic righteousness, instead of becoming mutual, are separated and sundered by these destructive theories of the dark ages.

## SAINT PATRICK BY SUE HOPKINS

A man—no, a saint—is before us for discussion. “In the legendary past, he stands out a mythical personage, grandly dim—a magician, rather than a minister.”

Ask Irishmen, today, what this patron saint did for Ireland. The answers come thick and fast—“He founded the Church,” He gave us the wake,” “He planted the shamrock,” “He drove the evil spirits and snakes from the country.”

His name—“Patrick,” generally shortened to “Pat,” has gone wherever the Irish go. No other name in history has been so indelibly stamped upon the people of a nation.

The Romish church has monopolized him, claiming that he was sent, in the fifth century, to carry on the work of Palladius whom Pope Celestine undoubtedly *did* send; and that he made preaching tours through the island, winning the chiefs of clans and establishing three hundred sixty-five churches with as many bishops.

Let us remove the moss of ages with the chisel and mallet of modern criticism.

It is easy to prove that Patrick was not sent by Rome, nor was he a Roman Catholic at all.

He himself said, “I have vowed to my God to teach the nations.” If he had vowed to Rome, would he not have said Rome?

Further proof lies in the character of the church he founded in Ireland, compared with the character of the Romish church at that time. Ireland was Christianized, not Romanized. “The ritual of the Irish church was based on the practices of the Apostles; its doctrine on the study of the Scriptures. It was as unlike the Roman Catholic church of the fifth century, as it is unlike the Reformed Anglican church now in Ireland. Nor was there in ex-

istence (at that time) in Ireland, or anywhere else, such a papal system as Patrick has been made to represent.”

No arch-bishop nor Romish monk was known to Ireland, until 1110—660 years after St. Patrick! There is no authentic record of the Pope having anything to do with Patrick or with his church.

Besides, from the fourth to the seventh century, Rome’s corrupt priests and trembling bishops were scarcely able to maintain an existence in their own country, which was sacked by the Goths, plundered by the Huns, Vandals and Moors, and torn by discord; how could the Church of Rome be looking after faraway Ireland?

Moreover, a writer only two hundred years after St. Patrick, in trying to prove that Patrick was a Roman Catholic, says, “My authorities are doubtful, my memory is treacherous, and the common tradition is against me.”

The truth is, the nurserymen of the Romish church transplanted the memory of Patrick and his works into their orchard; but indeed the memory, the works and the man himself belong to all Christendom.

The literature of the life of this great man is painfully meagre. We have but two of his authentic writings, a letter to an Irish chief, and his confessions.

Captured by pirates when sixteen years old, he was taken to Ireland, where he lived six years, a slave, tending sheep on the dreary hills of Down in the province of Ulster. Here, the lessons of childhood, under his pious parents, Calpurnius and Cochessa, were used to show him his condition. “The Lord opened my unbelieving mind,” he says, “so that I thought upon my sins and my whole heart was turned to the Lord, my God, who looked on my low condition, pitied my youth and ignorance, and cherished me as a father would a son.”

Ireland was to Patrick what Midian

was to Moses, and Arabia to St. Paul. When he graduated from this training school, he was willing to obey the Lord.

All slaves being released every seventh year, Patrick returned home. But home and friends could not keep him, he felt such a burning desire to preach the gospel to the land of his exile.

After hearing in a dream, "the voice of the Irish" saying, "We entreat thee, holy youth, to come and dwell among us," he studied a year or two, was ordained a presbyter, and, with a few men, returned to Ireland between 425 and 432 A. D. "Instead of a grand ecclesiastical dignitary marching through the land in triumph, working miracles, confronting magicians, bearding kings, and freeing the island of reptiles, this "Apostle of Ireland" calls himself a "proselyte and an exile among barbarians for the love of God."

He seems never to have left Ireland after beginning his work. He adapted himself wonderfully to his surroundings. Holding up the shamrock, he taught the Trinity. He dealt gently with customs which then seemed harmless, but which afterwards grew into such superstitions as the wake and Beltane fires. He purged the Valley of Slaughter from the Druid rites of human sacrifices—not without danger to himself. He aimed constantly to convert the chiefs of the land, as well as the people. Whenever crowds met for Celtic games or Druid feasts, he would appear; and, by his earnestness, sweet music, spiritual fervor, and ready use of the Scriptures, he won multitudes.

Realizing the help his knowledge of the Irish language had been to him, he established a native ministry; schools soon followed, so that the young people who flocked to him had a place in which to learn the alphabet that he, himself, had invented.

We cannot follow him through all

the vicissitudes of his long and useful life.

With the faith and the fervor of a Paul, he taught the Pauline doctrines with almost equal success; and Ireland—once pagan—rapidly became Christian, and that, it is said, without bloodshed.

Patrick had an earnest soul, wisdom, common sense, and wit; a fine physique, an honest face, and a ringing voice.

He was a model missionary. He made himself attractive to young people, in order to make the Cross of Christ more attractive. He was bold in exposing popular sins and direct in his appeal to the public's conscience. He put his converts to work immediately; and soon Ireland was not only a Christian country, but one renowned for its intelligence, pious genius and missionary zeal. For many years this "*Insula Sanctorum*" contained at least one hundred schools, the best, the College of Armagh, enrolling at one time seven thousand pupils.

The Venerable Bede tells us that many of the middle classes and nobility of England in his time (the eighth century), retired to Ireland to study the Word of God, or to live a stricter life, and that, even from the continent, came scholars to this "University of the West."

Rome and Italy sank into a new barbarism, but Ireland revived the taste for classical learning!

The inmates of the monasteries taught with ceaseless industry. Missionaries went to Scotland and the continent, spreading the germs of Christian civilization.

It is impossible to name the long list of Irish scholars who laid the foundation of European progress, and preserved to the world the light of truth, which was nearly put out during the middle ages.

"The glory of the ancient Irish church is that she threw her best life into missions."

When we look at the life of this saint, (for such Patrick was in the truest sense) we involuntarily ask, "What are we doing to advance the Kingdom of Christ?"

St. Patrick gave up everything!

One of the hymns of this old saint may well be our prayer:

"Christ, the lowly and meek,  
Christ, the All-Powerful, be  
In the heart of each to whom I speak,  
In the mouth of each who speaks to me!  
In all who draw near me,  
Or see me or hear me!"

"Christ as a light,  
Illumine and guide me!  
Christ, as a shield, o'ershadow and  
cover me!  
Christ be under me! Christ be over me!  
Christ be beside me,  
On left hand and right!  
Christ be before me, behind me, about  
me!  
Christ this day be within, and with-  
out me!"

#### A GREAT PROTESTANT CONFERENCE

"At last all the Protestants are to come together in one room."

That is the opening sentence of an inspiring and informative article by Doctor Frederick Lynch, the famous editor of *Christian Work* and one of the international leaders of the "Christian renaissance."

At Stockholm, Sweden, in August 1925, is to be held a great conference of the Protestant churches under the direction of what is called the "Universal Christian Conference on Life and Work."

This had its inception at The Hague in 1919, in a session of the International Committee of the World Alliance for International Friendship through the Churches. Three sessions of

the executive committee there appointed have been held in successive years, one at Peterborough, England, one at Zurich, Switzerland, and one at Amsterdam, Holland. In August, 1922, the International Committee itself met at Helsingborg, Sweden, attended by delegates from all the Protestant communions and nations. At this meeting it was decided to hold a great conference at Stockholm, in 1925, and the main features of the program were decided upon.

The vital problems to be considered and discussed will include the following: The Church's Obligation in View of God's Purpose for the World; The Church, and Economic and Industrial Problems; The Church, and Social and Moral Problems; The Church, and International Relations; The Church and Christian Education; Methods of Co-operative and Federative Efforts by the Christian Communions.

Dr. Lynch, who has been the recognized ambassador in arranging the high conventions, says this of the whole enterprise and its prospects:

The progress of the great Ecumenical Conference on the Life and Work of the Churches has reached such a stage that its overwhelming success can safely be predicted. The Protestant communions in all countries have appointed their official delegates, and these five hundred are making their plans to go. One hundred and fifty delegates from America will sail for Stockholm in July, and many visitors will go with them. The denominations in America have entered into the preparation for the Conference with great heartiness; only one Protestant communion of any size has yet to appoint delegates. The enthusiasm in Great Britain is as great as in America, while the great Lutheran bodies of Scandinavia are making preparations on a lavish scale to entertain the whole Conference, which will be in session for two weeks.

This proposed great conference is only one—but one of the most significant—indications of a widespread desire for Protestant unification.

TO STAY THE DIVORCE  
AVALANCHE

BY WALKER GWYNNE

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The latest report of the Census Bureau on marriage and divorce, dated November 10, 1924 repeats the terrible story of the inroads being made continually on the sanctity of our family life. In this day of immense wealth in our nation (now the possessor of more than half of the gold of the whole world) how few seem to realize the danger and the infamy which face us in the bold assaults on the foundation of all *real* wealth and civilization! This report should give great food for thought and *action* to every patriotic American.

Here are some of the shocking facts. In 1870, the number of divorcees in every hundred thousand of the population was 28; in 1916, it was 112; and, in 1923, it was 150—or more than 500 per cent above that of 1870. This is not the progress of a tide, but the rush of a landslide or an avalanche.

In the year 1922 alone, the report tells us, divorces in the United States numbered 148,815, or one to every 7.6 marriages. The number, in 1923, was 165,139—or one divorce to every 7.4 marriages. "The divorces for 1923," the report reads, "show an increase of 16,324, or 11 per cent over the number reported for 1922." And this is for a single year; whereas, in earlier reports, the average increase has been only 30 per cent in five years. How many more years at this rate will be required to make the record read one divorce to every three, or even two marriages? Already in one state, Nevada, and in many counties of other states, the official records show more divorces than marriages!

For our own sake, and for our children's and children's children's sake, what are we doing about it? There is much that can be done if we have

only the will. But the first condition of doing is knowing. It was to supply this knowledge that the Sanctity of Marriage Association was organized five years ago. And it is in furtherance of this purpose that a book on "Divorce in America under State and Church," with the sanction of the Association and with an introduction by the Bishop of New York, will be published by the Macmillan Co. in the early spring. It is the only book which faces the problem as it exists in the United States in its two-fold aspect: civil legislation with 48 discordant codes, and 52 causes for absolute divorce, on the one hand; and the law of Jesus Christ on the other.

After devoting practically all my time gratuitously, besides contributing money to the Association during the last five years, I have given the Macmillan Co. my personal guarantee for 500 copies of the book, to be sold only to subscribers at \$1.25 postpaid. The retail price after publication will be \$2. Of these 500 guaranteed copies, one half are still available to first comers, clerical or lay. Any royalty paid by the firm on copies sold by them at the regular price, will be used solely for the purposes of the Association. Application, with check payable to the Treasurer, should be sent to Walker Gwynne, General Secretary, Summit, N. J.

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According to Professor Carl E. Brigham of the Department of Psychology at Princeton, competence is general rather than highly specialized. He says that the ability of the individual which can be utilized in any field, constitutes the major portion, perhaps eighty per cent, of his aptitude; and he declares that the reputed inability of a student to do work in a certain field, is the result rather of dis-taste and emotional bias than of any peculiar natural defective endowment.

## THE CHILD LABOR AMENDMENT AGAIN

BY CHARLES E. INGRAHAM

I have read in the current issue of THE CHRISTIAN STATESMAN, the article of Mr. Willard J. Banyon criticising my paper on "Child Labor Reform in the United States," which appeared in your December number. Inasmuch as Mr. Banyon has not in any manner invalidated my article and as his arguments and statements are either fallacious or positively fictitious, I have decided to leave it to the intelligence of your readers to form their own opinion. As to his allusions regarding the dispute between the National Child Labor Committee and the State of Michigan, it is of course too far outside my personal interest to consider. I would call your attention, however, to the warning I expressed, to the effect that a hard fight was in store for the friends of the Child Labor Amendment — a prophecy which has been abundantly fulfilled.

But free discussion of this great issue is to be encouraged, for it is only by this means that a just decision may be secured. There is ample encouragement for pressing on for the amendment; at this date Arkansas, Arizona and California have ratified, and, of the seven state legislatures which have rejected it, four have never been counted on to do otherwise. Competent legal authority says that ratification cannot be reversed, but that rejections may be reconsidered—and with no time limit. In the history of certain constitutional amendments, it will be found that states have thus changed their decision, from rejection to ratification.

Thinking that you might be interested in it, I send you the following from a letter of mine printed yesterday in the *New York Herald-Tribune*.

The rural population seems to have been stampeded against the proposed child labor amendment. The old scarecrow of states

rights, with tattered and moth-eaten garments, has had fresh straw stuffed into it and is now doing service in the country-sides. A crude image of the Goddess of Liberty has been resurrected; and, though her joints creak and the paint is peeling from her countenance, thousands of farmers are becoming her victims. They are frantically insisting that their liberty must not be interfered with, and maintaining that, under the child labor amendment Congress would enact, they would be liable to prosecution by the Government, if one of their sons under eighteen should lead a horse to water, or if a daughter, up to the same age, should sew a button on her brother's pantaloons.

There is no escaping the conviction, for those who study even a little into the subject, that Federal authority is demanded for the control of child labor in the United States. This is no innovation, for the most of the nations of the earth have country-wide enactments for the prevention of the excessive, gainful labor of children—Great Britain, France, Germany, Italy, China, Russia, Mexico and others. The condition that exists here is, that though the majority of the people of a state might be favorable to a law for the benefit of its children employed in gainful occupations, it has been found that powerful interests may either prevent its enactment or, if it is passed, may render its enforcement difficult or impossible. Herein is the source and explanation of the states rights argument—the right to prevent or ignore state law.

Again, the opposition has made much of the fact that no exemptions are named in the proposed amendment; they say that home and household employments should have been stated as not included. But this would have handicapped Congress and afforded opportunities for the practice of evasions in tenement house sweatshops, where it is notorious that children are employed by thousands.

The friends of child labor reform should not be discouraged on account of the slump of rural sentiment; eventually discussion will determine the truth and the reasonable course to pursue. The fight is on, and the result will inevitably be for the benefit of the children. The *Herald-Tribune* and all those championing them are in distinguished company, for many of the greatest and best names of the country are inscribed on their banners: Roosevelt, Taft, Harding, Wilson, Coolidge and a host of others.

# CURRENT NOTES AND OPINION

## IF THE CHILD LABOR LAW FAILS

[*The Christian Century*]

What will be the result if the states fail to ratify the proposed constitutional amendment giving Congress the power to control the conditions of child labor throughout the country? Indications are already beginning to appear, that the bourbon textile operators will seize on the moment to attempt to wreck such state regulation of child labor as has already been secured. Massachusetts furnishes concrete evidence in this direction. That state has recently voted against the amendment in a popular plebiscite. The vote was piled up largely on the plea, that the protection against child labor given by the state was already adequate, and that the adoption of the amendment would encourage further aggression by Federal authorities in matters that should rightly be left to state control. This, in essence, has been the position of such a newspaper as the *New York World*, the most honorable and powerful journalistic opponent of the proposed amendment.

As a matter of fact, the laws of Massachusetts controlling child labor have been among the best in the country. Children under 18 have been forbidden to engage in a long list of dangerous occupations; a 48-hour week is the maximum for boys under 18 and girls under 21, with night work prohibited, in manufacturing, mechanical or mercantile establishments; in all other lines of work the limit for children is a 54-hour week. The state has power to fix a minimum wage for all child and woman workers. Persons under 21 can-

not be employed without possession of a certificate showing completion of the sixth grade in school; in the absence of such a certificate the minor worker must attend night school. Such has been the law.

The *World* is ringing the changes on the responsibility of Massachusetts, and of the other states in which the Federal amendment is rejected, to make the law protecting children from labor, even more drastic. But what has actually happened? On the petition of a representative of the textile mills, a bill was introduced into the Massachusetts senate on January 16, to amend the present law, in order to allow women and children to work in the mills from 7 to 11 P. M.! A move of this kind, coming so quickly on top of the Massachusetts vote, should be pondered. It casts a revealing light on the present enthusiasm of mill-owners for state control in such matters.

## IMPROVEMENT UNDER PROHIBITION

In a recent statement concerning the results of five years of prohibition, Senator Morris Sheppard of Texas, author of the Eighteenth Amendment says:

During the operation of prohibition the decreased arrests for drunkenness have numbered 500,000 annually. There have been 250,000 fewer industrial accidents. A decreased mortality rate has developed, which adds three years to the average human life. The 279 "cures" of license days have dwindled to 27. Lowering drink-caused poverty is saving \$74,000,000 annually. Prohibition has closed many orphanages, and crowded the colleges and schools. It has doubled the number of investors and made it possible to save \$30,000,000 out of the daily wage of \$200,000,000.

## HALLOWING THE SABBATH

[*The Christian Observer*]

There are many forces at work in our country, to break down the Christian Sabbath. Christians, themselves, are often careless in their conduct, on this day that God has set apart for His own service and worship. Our General Assembly has frequently issued calls to the members of the Church, to refrain from doing those things that would desecrate this holy day. The session of the First Presbyterian Church, of Knoxville, Tennessee, of which Dr. Samuel M. Glasgow is pastor, recently issued the following statement to all the members of that church. It will be read with profit by Christians in other communities:

*Resolution Adopted by the Session of the First Presbyterian Church, Knoxville, Tenn.*

The session of the First Presbyterian Church, charged with the spiritual oversight of its people, feels profoundly that the hallowing of the Sabbath day is fundamental to the spiritual life and growth of our people and to the glory and exaltation of Christ. All about us, today, the Sabbath seems to be slipping from its former place of sanctity and quiet spiritual blessing and home instruction and fellowship.

The session of your church notes with pain and distress of heart, a growing tendency in our community to make the Lord's day a day for social gathering, for parties and entertainments. We deeply deplore such a use of the sacred hours of God's day, we believe that it is incompatible with the spiritual safety and growth of God's people and the preserved sanctity of the home.

We are especially burdened for the young people of our church and its homes, that they, in their generation, may have the blessing of a quiet, Christian Sabbath; for this kind of Sabbath has always been, and ever will be, fundamental to the highest interests, both temporal and spiritual, of God's people.

We therefore humbly and earnestly appeal to every member of our church to

have no part or share in such Sunday social gatherings; but to jealously and faithfully guard the day for themselves and their families, as a Holy Day, dedicated to the glory of Christ, our Lord. "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee."—Deut. 5:12.

## THE WORLD GROWS BETTER

[*Herald of Christian Liberty*]

Seventy-five years ago, many of the clergy were supporting slavery as a divine institution. Most of them were silent upon the liquor traffic, or aiding it, or even engaged in it. Children of six labored eleven hours a day, in the mills of England, victims of cruel greed, farmed out by the guardians of the poorhouses for the purpose. Missions were opposed by the clergy, or lukewarmly supported. The church was not critical of war. There were few welfare organizations, and those that existed were weak. Prisons were hotbeds of cruelty and vice. There was no Red Cross society. Business was tricky. Every one with a knowledge of history knows that the public conscience of today is much nearer the spirit of Christ than it was then.

A startling statement made in a contemporary publication is that, every twenty-eight minutes, day and night, there is a violent death in New York City. That means that fifty-one human creatures die by violence in that city every twenty-four hours. It seems a staggering number until one realizes that there are now approximately six million people in New York, which would mean that there is about one violent death in every twenty-four hours to about one hundred and seventeen thousand people. And in most cities of over one hundred thousand population, there is probably one death per day by accident, crime or other violent cause.

# People and Events

The name of Christiania, the capital of Norway, has been changed to Oslo.

In order to outwit bandits, a New Jersey construction company is transporting its weekly payroll by airplane.

Under British law, the Prince of Wales could marry a commoner without sacrificing his succession to the crown.

The 1924 Hawaiian sugar crop is the largest in the history of the Islands. The amount is 710,000 tons and the value is \$78,000,000.

English is fast becoming the common denominator of language. It is rapidly displacing French, which was for so long the international tongue.

In France, unmarried persons of marriageable age, and childless married people, are taxed; while a bonus is paid to parents with large families.

United States revenue receipts from tobacco for the year 1924, exceeded the total internal revenue collections from all sources, for any one year prior to 1913.

Mrs. Elizabeth Pierce Yerkes of West Chester, Pa., is 106 years old. The other day she had her hair bobbed in spite of the protest of her daughter, aged 70.

Catholic institutions in the United States include 20 universities; 218 colleges for boys; 716 academies for girls; 105 clerical seminaries; 6,388 parish schools (with nearly two million children); and 316 orphan asylums with nearly 50,000 orphans.

It is said that grain can be shipped more cheaply from Argentina to points on our northwestern coast than from some of our Middle Western states.

The eight story warehouse of the United States Army base in Brooklyn, is said to be the largest building in the world. Its area of floor space is fifty-two acres.

The first American post office was established in 1639, at Boston, in Richard Fairbanks' tavern. The building now on the site is occupied by the Boston Globe.

Advices from Berlin, Germany, say that about forty-two per cent of the German government income for 1925 will be spent on pensions for officers, soldiers, widows and orphans of the World War.

A plague of mice threatens this year's grain crop in Slovakia. The damage thus far is estimated at \$2,000,000, and the peasants are demanding that the government provide them with new seed.

The increase of crop production in the United States is not proportionate with that of increase in population. Although production has increased thirteen per cent in twelve years, per capita production has decreased five per cent.

It is estimated that in the United States there is a doctor to every 724 persons. Calculating the average income for a physician at \$4,000 (this not from statistics) our average yearly payment of physicians' fees is \$5.50 per capita.

The harvest of important farm crops in the United States, during the year 1924, is valued by the Department of Agriculture at \$9,479,902,000. Corn ranks as the king of our crops.

Henri Geeraert, a Belgian known as the hero of the battle of the Yser, died at Bruges, Belgium, in January. He was lockkeeper of the dikes at Nieuport; and stopped the German advance in November, 1914, by opening the dikes and flooding the Yser battlefield.

Hamilton Grange, the old home of Alexander Hamilton, originally adjacent to New York but now in the city itself, is to be turned into a museum. The Hamilton Club of Chicago had considered purchasing the Grange and removing it to the shores of Lake Michigan.

When, late in January, President Coolidge signed the Treasury—Post Office Appropriations bill, he registered his approval of the largest appropriation ever provided during peacetime in a single piece of legislation. The amount was \$760,000,000.

The new restrictions on immigration have caused a great reduction in passenger transportation on ocean liners. To supply the deficiency, steamship companies are now offering a very comfortable third-class tourist accommodation, which is proving attractive to travellers of moderate means.

Great Britain bars aliens. Recently Home Secretary Johnson Hicks said, in speaking against a measure designed to permit immigration, "I am not prepared at the present time, with something like one million unemployed in this country, to allow aliens under any circumstances to come here and seek work."

It is an interesting fact that Longfellow was himself a descendant of John Alden and Priscilla Mullens, the Puritan lovers whose romance he immortalized. Priscilla and John Alden were blessed with eleven sons and daughters. Other famous descendants of the Aldens were John and Charles Francis Adams and William Cullen Bryant.

Dr. George W. Carver of Tuskegee Institute, a negro and son of a former slave, is a veritable wizard in chemical research. He is said to have made hundreds of new and useful products from the sweet potato, the pecan and the peanut; and he has found in the clay near Tuskegee, 300 different colored pigments, among them the famous Egyptian blue, used so much in ancient Egypt but until now lost to the modern world.

Almerindo Portfolio of New York, was born in Italy, and came to America at the age of ten years. At fifteen he was an errand boy earning \$3 a week. He became known as "the boy who didn't watch the clock." At the age of twenty, he was general manager of the company; and recently, at the age of 47, he retired from the immense business which he had built up, and turned it over to six of his employees as a gift.

Only seventy families in all France are eligible for the 25,000 franc prizes offered by the Cognac Foundation to families having ten or more children. Of the seventy families, only one is resident in Paris. And eighty French families having from six to ten children will each receive a prize of 10,000 francs. The 2,500,000 franc income from the Cognac fund is distributed by the French Academy to "encourage the birth rate in France."

# Good Tidings

Texas has adopted the honor system in her state prisons and has put her prisoners at work improving twenty state parks.

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Last year the New York section of the National Council of Jewish women gave instruction and training to 80,000 alien women.

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During 1924, the New York Bible Society distributed 800,000 volumes of the Scriptures, printed in 67 languages. A large part of this distribution was free.

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Only 27 of the former 279 establishments in this country for the cure of drunkenness, are now in existence. Perhaps a few people are drinking harder but certainly not so many are drinking as were formerly.

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The ministers of Atlantic City, in co-operation with hotel proprietors, business men and other leading residents of the city, are beginning a campaign for ridding the town of bootlegging, gambling and other vice.

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The New York Bible Society has made its first issue of the Scriptures in "Diglot" form. The publication is of two languages in parallel columns; English-Italian and English-German editions have already been issued.

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Miss Helen MacKellar, a successful young actress, recently refused to play her part in a New York performance unless certain vulgar lines were deleted, and stopped production of the play until the required cuts were made.

The number of lynchings in the United States in 1924 is said to have been the lowest in our history. Only eight cases were reported as against 57 in the year 1922. A generation ago, there were 255 lynchings in a single year.

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In spite of the horrible cases of juvenile crime recorded in the newspapers, the National Probation Association declares in its recent report, that juvenile delinquency—as a whole—has decreased throughout the country in the last three years.

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According to figures given out by the American Bankers Association, the amount per capita of savings in thirty-one of our forty-eight states in 1912 (a Wet year) was \$89. In 1924 (Dry) the amount per capita was \$186, an increase of 109 per cent.

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The Louisville, Kentucky, board of education has received a gift of \$150,000 from Theodore Ahrens, for the establishment of a trade school. It will be a development of the present Louisville Vocational School, and will be the fifth of its kind in the United States.

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Calculations made in the Treasury Department indicate the probability that the entire public debt of the United States may be paid by the end of twenty-five years. The amount is \$22,155,886,403, and the interest paid annually is approximately one billion dollars or one-fourth of our entire present governmental expenditure.

By the use of films showing experimental surgery to medical students, the University of the Sorbonne at Paris has been able to materially limit vivisection.

Japan has officially approved the stand of the United States on the opium question, and has sent a message to Representative Stephen G. Porter, congratulating him on the work done by himself and the other American representatives, at the Geneva conference.

The total income for Protestant foreign missions approximates \$70,000,000. It is estimated that 65 per cent of this amount is furnished by the United States. This large proportion is attributed to an accelerated American interest in missionary work, as well as to the extraordinarily favorable economic condition of this country.

William H. Childs of Hartford, Conn., whose business office is in New York, donated \$250,000, a few weeks ago, for the relief of the poor living in the vicinity of Wall St., the world's richest thoroughfare. The gift was made after compliance with a condition that the usual annual contribution of \$20,000 by Wall Street bankers and brokers should be doubled.

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